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C O N T E N T S

Volume XXXV

MAY 1934

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THE EXPOSITOR

The Journal of Parish Methods

THE MAGDALENE-MOTHER OF NOTRE-DAME**

By the REV. HARRY W. STAVER
Buchanan, Michigan

IT IS NOT a tale of pretty sentiments—this story of the Magdalene-Mother in Victor Hugo's Notre-Dame. Neither the beginning nor the end is happy. As for the interval, it is an affair of alternating ecstasy and anguish, joy and grief, hope and despair. Yet it is all grand, lofty, sublime and imperial in its action. There is pain in it and passion. There is suffering and shame. But there is also power and pull. There are no frail phrases.

Sometimes the mood is somber—broken, bleeding refrains—indicative of faded flowers, gray skies, cold clouds, winter snows, desert sands, trackless wastes, starless night. Sometimes the mood is sunny—glad, jubilant music—songs of summer, cheery warmth, green fields, laughing streams, unfolding life, radiant dawn. It is all tremendous—this story of a mother and her child—from the first wild outburst of joy to the last blinding cry of maternal grief. And in it all, "like fountains of sweet water in the sea," is a love that purifies the pain, sanctifies the suffering and redeems the wretchedness.

A sentence, or so, must suffice to state the general movement of the story in that part which the Magdalene-Mother plays. A babe is born to an outcast girl. Her joy knows no bounds. On that joy the shadows shortly fall for the babe is kidnapped by a Gipsy woman belonging to a band that disappears from sight. Naught remains but the mute evidence of a burned-out Gipsy camp-fire and a few things significant of the child. From these it is deduced that the babe has been offered up as a sacrifice by its abductors. The child, however, does not perish. She grows up a queen amongst the Gipsies. By a strange circumstance the mother discovers the fact, is restored to her child, now matured, only to lose her again when the Law, which has condemned her for a crime, of which she is innocent, exacts the penalty of death. Through these experiences Hugo reveals the soul of the mother as it acts and reacts to the varying stimuli of the situation.

It were too bulky a matter to narrate here, with adequate quotation, a story which must be read to be appreciated. Moreover, the thing we are chiefly concerned with is, not the telling of the story, but a seeing what the story indicates about this handiwork of God, which we

call by the name of Mother. To achieve that purpose it seems, if not altogether essential, at least to opportune to build a four dimensioned framework in which to set forth the height of a mother's happiness, the depth of a mother's devotion, the breadth of a mother's bereavement and the length of a mother's love. All these, amongst other items of motherhood, Hugo portrays with an artistry that tugs at the heart-strings.

To begin with, then—how high is a mother's happiness? Who can measure the immeasurable? Yet Hugo attempts something of it. The mother of his story, in the beginning, scarce entered her teens, found herself bereft of both father and mother, left in the most straitened circumstances and flung out upon a none too kindly or considerate world. In the compulsions of life she became "a girl of pleasure." Hers was a career of infamy and shame and loveless love. Strange it is, but true oft-times, that in otherwise devastated lives there remains a holy altar on which the coals of spiritual fire have never quite gone out. A circumstance may fan them into flame.

So it came to be in the soul of this shunned girl. As the story has it: "In her shame, her infamy and her abandonment, she thought she should be less ashamed, less infamous and less abandoned if there were something in the world, or somebody, that she could love and that could love her. She knew it must be a child because only a child could be innocent enough for that." Her desire became her dominant dream. "She prayed to God everlastingly to send her a child." And God, whose "ear is not heavy that it cannot hear," so the author informs us, "took pity on her and gave her a little girl." Thus the Magdalene came to know the miracle of motherhood and to attain her highest height of human happiness.

It was a happiness than which no happiness on earth is more profound. Her whole sordid life was flooded with "a new immensity." Her heart was filled to overflowing with unspeakable joy and gladness. "It was a fury of tears, kisses and caresses." "It was a miracle of rejuvenation." "Her beauty came again." "She made it swaddling clothes out of her coverlet, the only one she had on her bed, and now she felt neither

cold nor hunger." In such descriptive terms does Victor Hugo intimate that height of happiness, which every true mother experiences at the birth of her child.

How deep is a mother's devotion? What plummet has ever sounded such deeps? Yet Hugo attempts something of it. All through the story are scenes of devotion—little gestures and actions that "draw from out the boundless deep" of the mother nature. It is, however, at the close of the story that the drama of devotion is enacted with greatest power. Her daughter momentarily recovered, after all the long, bitter years of loss—to what strategy and wile does this mother resort in an effort to protect her offspring from the sentences of the Law decreed against her! With what frantic and superhuman strength does she strip the bars from the one window of her cell and think to conceal her child within the gloom of her cave of self-exile. How, too, when other means fail, comes the pitiable recital of the whole story of her pitiable life, told in the hope that through its telling to the officers come to seize her child may emerge a saving sympathy in their hearts. And what a story it all is—all those years of sin and shame and lack of love; the infinite joy at the birth of her babe and the awful anguish at its loss; the heart-ache and loneliness and tragedy of all the dismal days that had lengthened into years! With what utter devotion do we hear that mother pleading with tears at one moment and at the next fighting with all the fury of an animal at bay! And then, at the very end—to the last ounce of energy and the last breath of life itself—there is devotion that nothing can match but the devotion of Calvary.

How broad is a mother's bereavement? Let the author tell us in his own words. "To a mother that has lost her child it is always the first day—that grief never grows old. In vain the mourning garments wear out and lose their dye; the heart remains dark as at first."

The shadows came into this mother's life, as has been already signified, shortly after the birth of her babe. In the exceeding joy of those dreams for her babe, which all mothers know, "she wanted to know whether her pretty, little Agnes wasn't some day to be Empress of Armenia or something." The presence of a band of wandering gypsies near by offered the opportunity, so she thought, of finding out. With her babe in her arms, she went to consult the gipsy oracle. They told her happy things for her child. Next day one of their number stole the babe from her crib during a brief absence of the mother. It was as if the earth had opened and swallowed up the babe and its captors.

One has but to read the account of that mad frenzy of the mother at her loss, to see bereavement in its breadth. One stands stricken in spirit before the awful vividness of Hugo's picture of that scene of insane grief. When the

full consciousness of what had occurred swept through the mother's bewildered brain, "she rushed out of the room, flew down-stairs and began to beat the walls with her head, crying out: 'My child! My child! who has taken my child?' She ran through the town—she sought through every street—ran up and down the whole day, a wild beast that has lost its little ones. She was panting, dishevelled, frightful to look upon and in her eyes was a fire that dried her tears. She stopped the people that she met and cried, 'My girl! My girl, my pretty, little girl! He that will restore me my girl I will be his servant—the servant of his dog and he shall eat my heart if he likes!'"

One has but to follow this stricken mother to that self-exile of living death by means of which she thought to solace an incurable anguish. And one needs but to ponder her prayers out of that place, "bequeathed in perpetuity to women in affliction—who should choose to bury themselves alive in the greatness of their grief or their penitence." They are prayers as profound in their pain and pathos and passion as anything in all literature or life. They are white-capped in emotion, volcanic in violence, and yet they are not unmingled with the mysterious agony of God's Gethsemane. In scenes such as these Hugo enables us to perceive and to feel something, at least, of the bereavement of a mother's soul.

Finally, what is the length of a mother's love? "Even unto death." There is no other answer. It is supremely at the scaffold on which her child is to die that we see the length to which a mother's love will go. With what drama is Hugo's tale done! In resignation, the daughter stands on the scaffold, the noose about her neck. On the scaffold, too, is the mother "multiplying her kisses upon the form of her child," with a great effort, the executioner sought to break her clasp. "Without uttering any cry, she started up with a terrific expression of countenance; then, like a beast rushing upon its prey, she threw herself upon the executioner's hand and set her teeth in it." Attendants hurried to his aid and pushed the mother violently away, so that she fell back heavily upon the ground. "They raised her up—she fell back again. The fact was that she was—dead."

Separated in life, they were joined in death. Divided in their days, they were united in their darkness. Other things are futile and frail. But "love never faileth." "Many waters cannot quench love, neither can floods drown it." We may marshall the items and elements of motherhood any way we will, one thing out-towers them all—solitary, supreme, alone and unobscured—the love of a mother for her own. That love is as "a city set on a hill that cannot be hid."

* * *

(**) Quotations from "Notre-Dame" used with permission of Thomas Nelson and Sons.

STRESSING THE ESSENTIALS

By the REV. AUSTEN KENNEDY de BLOIS,
Pres. Eastern Baptist Theological Seminary

WRITERS and publicists frequently speak of the present as a transition epoch. The statement is true, though rather trite. Every epoch is transitional, lying as it does between the forms and forces that are dying and those that are just beginning, struggling to be born.

An Age of Transition

There has been special reason in recent years, however, for the use of the phrase in question. The World War was without the slightest doubt one of the supreme transition periods in history. There was never in the total experience of humanity so complete an overturning.

The ten years immediately succeeding the Armistice constituted a unique era of reconstruction in Europe and America and as well of strenuous efforts at reconstruction which as yet have reached no very positive results, but have seemed rather to precipitate a chaos more profound. After the Armistice the people watched eagerly for the advent of a renewed world, chastened and cleansed by its harrowing experiences, animated by unselfish and democratic ideals, and glorified by the dauntless display of courage and self-sacrifice that the war days had witnessed.

The new world did not rise to its opportunities. Instead the old rages and the ancient vices re-asserted themselves in a demoralizing fashion. A light and sinister attitude toward matters of morale and religion became popular. The soul was reduced to "a biological mechanism." The new psychologies, excellently adapted to the temper of the times, caught the fancy of the crowd. A lascivious curiosity in sex questions has produced a fruitage of Sodom in many directions. Moral purity has been flouted as an old maid's notion, and the spirit of unselfishness has been laughed to scorn. Utility has been enthroned and its maxims exalted.

So the present is a time of definite transition. We are the immediate heirs of all the convulsions of the last twenty tremendous years. The significance of the present hour, however, lies not only in positive signs of the coming of an era that shall lay new emphasis upon ideal and spiritual values. There are such definite signs, and we rejoice in them, but there is also the fact that the political and social transformations that have recently been witnessed are now assuming a deeper—and in some respects more sinister—mode of activity.

These two tendencies are contradictory, yet the presence of both can be discerned by the seeing eye. Along with the brave efforts at constructive policies, especially in the realm of the moral and spiritual, there persists the subborn unwillingness to profit by the teachings of history.

Appraising Our Inheritance

If I were asked to describe in a word the chief and most perilous trait of our life today, I would answer without hesitation that it is the wide-

spread contempt of tradition, impatience of the past and its teaching. This indifference and petulance are nowhere so noteworthy as in the treatment of religion and the religious life. The churches in England seem to have learned nothing from the war, which was supposed for a time to be a source of vast world-awakening. They have gone back to their pre-war formulas and programs. The condition in America is hardly more hopeful. What the churches and their clergy do not appear to be able to comprehend is that a deep-reaching reconstruction throughout the entire range of the church's life and thought is necessary.

It is not a reactionary movement that is necessary, unless that reaction be sufficiently vigorous to sweep us straight back to Calvary. It must strike its roots into a past much more remote than the age that lies immediately behind us. It is not a brand new evangelism that we should pray for and ask for, but a reborn evangelism, an apostolic urge, a genuine alarm for the perilous plight of lost souls.

Christ And Christian Experience

The central fact in human history is the fact of Christ. With all of our knowledge of church methods, churchly procedure, Christian duties and successful programs of work, have we also learned to know livingly and intimately the Lord Jesus Christ? Here, just here, in the knowledge of Jesus, a straight and sure and simple knowledge of Jesus, is the basis for all effective evangelism. Here we are puerile, here we are lacking, here we are poverty-stricken, here we fail. It is in our personal experience of Jesus Christ that we are dim candles, not arc lights.

A great deal is said about the need for Christian experience rather than doctrinal belief as the secret of the highest Christian character and service. If by Christian doctrine is meant a mere intellectual assent to certain formulated propositions, we may agree very positively. Such assent lacks creative power. It produces no growth of soul, no expanding purpose, no evangelistic zeal. It is a dead thing.

When we speak of Christian experience most of us, the vast majority of church-members, have a hazy idea of a more or less vivid conversion experience, lying back through the years: but not much beyond that. In the real Christian experience, which we may assert very heartily lies at the organizing center of Christianity, there is manifest a definite obedience of the entire self to the ideals and interests of the Kingdom.

The most ordinary people, under the dominion of the Holy Spirit, with all the avenues of their conscious being open to His discipline and training, may become fine Christian personalities. If we are to witness the renaissance of a triumphant evangelism this essential must be understood and stressed and incarnated.

Christian experience, then, means the experience of Christ's presence, the sense of His leadership in all parts of our life, and real communion with Him through the Spirit. Let us not camouflage this issue. Union with Christ is the mainspring of all Christian effort. It is the working principle of all successful evangelism. It enforces and glorifies missionary activity of every sort.

The Central Truth In Evangelism

It is necessary that the church should reexamine and reaffirm those everlasting truths on which it stands. Chiefest among such truths, the veritable corner-stone of the structure, is that of the Lordship and Deity of Jesus Christ. There are those who regard Him as a Man, those who regard Him as Superman, and those who worship Him as the Supernal Man, the Lord from heaven.

By the first of these groups Christ is regarded as the best, the bravest, the purest of men, Moses was great; Elijah was great; Jesus is greater. He is the brightest star in earth's dull and cloudy sky but He is not the sun; He shines with a reflected radiance.

Sharing our humanity He shares our imperfections; but they are fewer in Him than in any other man who has ever lived. So He is worthy to be our teacher, guide and exemplar. Thus Christianity becomes a splendid ethical system, and the church a convenient fellowship for the development of the highest moral energies.

By the second group, Christ is looked upon as a unique creation, a holy and wonderful Superman. He is one who cannot be measured by ordinary human standards. He came from God, yet He is not God; He is subordinate to God. He is, however, above men in wisdom, power and love. He is worthy of trust and reverence though not of that worship which we render only to God. There is here no room for the sublime declaration: "I and the Father are One."

In the view of the third group, much the largest of the three, Christ is the Supernal Man, "God manifest in the flesh." In this connection Christ is a man, He is more; He is the Perfect Man. He is more; He is the Master of Men. He is more; He is the Redeemer of men and the Maker of new men. He is more; He is the Son of God, He is "very God of very God." He is not simply a messenger, a commissioner, a plenipotentiary; "God is in Christ, reconciling the world unto Himself."

The great issue of faith for the church of the living God in the days just before us rests finally in this question concerning the Person of Jesus Christ. The issue is one between liberalism of all stripes and evangelicalism of all types. It will not be settled by loud assertions of orthodoxy but by the forth-putting of Christly energy. The power and the progress of the Church of the future depend upon the settlement of this issue. It resolves itself into the question of Christ's Deity.

Christ In The New Testament

How did the first disciples regard Christ? One of the most significant moments in the history of the early church was that in which the disciples first appeared before the people as the openly confessed followers of Jesus. They put

forward Peter as their spokesman. Peter begins with the true instinct of the orator seeking to persuade, and of the prophet anxious to arouse, with a statement which they could personally endorse. He begins on their level: "Jesus of Nazareth, a man." He moves at once forward from that point: "Jesus of Nazareth, a man approved of God among you, as ye yourselves also know." And then he leads their minds irresistibly onward and upward. How was it possible for Peter, who not many weeks ago had denied his Master with oaths and cursing, to utter in such lucid and convincing terms such startling and profound truths? He had seen the risen Christ and he had received the promised gift of the Holy Spirit. These two unparalleled experiences make his words clear as sunlight, his attitude natural and dynamically effective. In no other way can this daring apologia be explained.

To the Judaizers who affirmed that Christianity was Christ plus circumcision, plus the Law, Paul says in effect: "No! Christ is all; without Him there is no Christianity, He is all-sufficient; Christ is Christianity." Paul was personally and profoundly conscious that he had met God in Christ. Against such practical testimony, born of definite experience, there can be no appeal.

To the apostle John the one immeasurable reality is Jesus Christ as the only begotten Son of God. Mark traces the relationship of Christ with John the Baptist. Matthew shows Him forth as the son of David, son of Abraham, key to the historic development of the Jewish nation. Luke takes us still farther back, Jesus is the son of Adam. His relations and His work are not simply national but universal, for the whole human race. John carries us back to God.

The records of the earthly life of Jesus, and His consciousness of His heavenly origin and mission, confirm the testimony of the three apostles. At His baptism, in His temptation, in His ministry, in the Sermon on the Mount, in His instructions to the twelve and to the seventy, in His relations with John the Baptist, in His upper-room discourse, at His trial, on the Cross, and in His resurrection, we have a cumulative body of evidence which is incontrovertible.

Christ In The New Age

Now comes the crucial question. Shall the modern church be true to the ideals of the ancient church? In all of its periods of spiritual power and influence the church has embraced with joy the elemental fact of Christ's Deity. Churches which deny, or which fail to set forth, the Deity of Jesus Christ are not Christian Churches. The tap-root is cut. They have become societies for social and ethical culture.

The church has plenty of religion but too little faith. The age is materialistic. The ancient faith of Christ will alone subdue it, quicken it, change it, spiritualize it. Our religion is broad and beautiful, but our faith is not profound and intense. Too many of us are practical agnostics. We possess many religious interests; we lack the Christly experience and a definitely established spiritual attitude toward the world and its questions. We do not see with Christ's eyes nor speak with His voice. The first command is to "love the Lord thy God with all

(Continued on page 378)

The Editor's Columns

This One Thing

HE WAS a total stranger, occupied in a field far apart from that in which I am permitted to stay, which fact offered more than usual inducement and lure to his cordial, "Can't we have dinner together at the University Club, Saturday."

Three hours we sat taking countless excursions of greater or less extent into fields of mutual interest and common experience. While we were at wide variance in one or two directions, we were frank to acknowledge that variance. For the most part our experiences in our diversified lives ran rather parallel than not.

The time slipped by. Finally we parted. As I was helped into my coat, he crossed the long hall and was about to leave when he burst into uproarious laughter and not ceasing he came back to where I was preparing to leave and said:

"Ramsey, here we are or were, total strangers to each other. Our visit has altered that, but we were strangers when we started. We had such a delightful little visit that I utterly forgot the purpose of our lunching together, just clean forgot it."

There is an aim, a purpose, a goal toward which the minister is supposed to strive. In the seeking of which he comes in contact with much that is of delight, of interest, of value, of inspiration. But after all, that happy soul, who in the endless round of things ministerial so far indulges his mind and body if not soul as to jeopardize his ever conscious realization of the call, misses the object of that call. For him it must ever be—"this one thing I do."

JmR

How Long?

V. C. KITCHEN, in his new book, *I Was A Pagan*, of recent Harper output, tells somewhat of his life experiences when he was, as he says, a pagan.

He writes: "I have been an advertising

agent and have spent many weary hours writing what people paid me to write instead of what I wanted to say. I hope I may be forgiven for some of the things I wrote—for the girls I led to believe that a lost lover could be recaptured through a drop of judiciously placed perfume—for the bad bargains I pressed on unsuspecting people as good buys—for forcing on the public countless non-essential articles that have helped to swamp their lives—and for many other forms of shoddy thinking and shabby writing which I considered just part of the game."

That practice has been true of too much professionally written advertising even though the Associated Advertising Clubs have had for their slogan "Truth in Advertising," and have been striving toward that worthy goal.

To all of which one is inclined to say, of known advertised commodities, they are their own best advertising copy, there can be no deliberate misrepresentation with them, it is not just "part of the game" with them. They must stand or fall on their own merit. Ballyhoo, new and colorful attire, reincarnation of the hoary-headed superlative upon whose worthless brow has hung a reasonable advertising taboo these many years, cannot make vital any one or anything, once vitality has waned.

These are days when the man with any keenness of perception looks a bit askance at any attempt to palm off upon him and his fellows, under the guise of re-juvenation, what experience has once taught him to be non-essential.

Once in a long time one who has "spent many weary hours writing what people paid me to write instead of what I wanted to say," sees the light, and repents. There are still others of his clan who have not repented and who still say what they are paid to say, in as well as out of the pulpit. How long, Oh Lord, how long?

JmR

"Good on Diner"

THE President of the road stood beside his clergyman brother in the chill of the train-shed admiring the massive beauty of the new locomotive which was about to start on its long run.

"Do you have your pass?" the railroader asked and extended his hand to receive it.

Placing the little blue card against the flat-surfaced counter-balance on a huge driver, he took out his pen and after a few hasty movements, returned the pass.

Somewhere along the shiny rails that led ever out and onward from the rushing engine, the minister closed his book, stretched, looked at his watch and slowly picked his way to the diner, where he partook of a modest evening meal.

As he sat, others might have noticed him take a little blue card from his well worn wallet, several times during the course of the meal, only to replace it and stare out over the melting snows outside as though deep in meditation, which in truth he was.

His meditation was based upon two specific items. The writing on the back of his pass, which consisted of nothing more than the words "Good on diner" under which was affixed the signature of the president of the road. The other item of concern was one on the menu card which lay before him, "Strawberry Shortcake—80 cents."

It was an unkind fate which placed it there for of physical weaknesses the diner probably knew none more emphatic than his desire for such a dainty. Yet the cost was hardly in keeping with his ability or desire to pay. Being who he was and practicing that which he was wont to preach, he denied the flesh, at the same time being quite unable to deny the desire or to banish the thought that if "Good on diner" included footing the bill then after all there was no real reason to deny the flesh. He concluded his meal and when the bill was presented, he offered the pass and inquired, "Does that cover the bill?" It did.

To his last day I believe father felt that life had deprived him of one thing and one alone, to which he had been entitled, to-wit, that strawberry shortcake.

The time may come when having nibbled at the crumbs of Christianity, knowing that the bill has already been paid for us, we will find happiness and delight in the **piece de resistance**. It is ours. We have but to ask for it.

JMR

When Vacations Come

WE WERE in the land of far reaches. Mile after mile of hard surfaced roads, stretched out ahead and pricked the horizon. Like the sermon lacking in variation, in glorious heights as well as somber depths, and rolling out in colorless monotone, that section of highway became one of dull, drab monotony.

Pulling the throttle of the little car down to the lowest sweep of its arc, the driver relaxed, stretched his legs diagonally across the floor of the little coupe and settled snugly, braced in a mohair corner, and let the car drive itself, merely keeping it on the road by the lightest hold on the wheel.

There are times when parish activities appear much as that stretch of road. The sameness mile after mile, the confining limits of the hard surface, the droning hum of the engine and the regular staccato clicking of the tires over the tar packed concrete block-ends, the apparent needlessness of keen attention to the functions of driving, lead one to relax and loose the controlling grip as quite unnecessary.

Those carefree times are just ahead for the parish pilot. It is trite to remind that the devil takes no vacation. Not only trite but beside the point, for preachers do, not only do but should.

Notwithstanding this fact it is quite one thing to drive a car over roads, dreary with sameness and another to steer the course of a modern parish, over similar ways. One may find, when the going tires, that a shift in speed, an altered driving position, or even a substitute driver bring relief, free from the perils that line the way when the hand on the wheel loosens and the parish car is permitted to drive itself.

JMR

FROM MY READING

The geniuses are few and far between and they would be useless if they did not have us common people to furnish a demand for what they have.

We are much more comfortable when we conform, fit in, trim life down to a dead average.

I have known preachers who would do almost anything—to keep from having people imagine that because they were preachers they were different.

It is a sin for a Christian to be indistinguishable from the background against which he lives.

No one ever proved a spiritual principle by talk, but a life can prove it.

The church halts because—well, because Paul could with fairness write to us what he wrote to the first Christian church in Corinth—"Are you not behaving like ordinary men?"

The church does not need to be bigger, but needs to be better, nobler.

Sneering at origin has been a popular indoor sport in recent years.

Because a scientist is equipped to dig down among the roots does not for one moment imply that he is equipped to interpret the meaning of the tree and its fruit.

We religious people have only made ourselves ridiculous when we have quarreled with the scientist on his own ground.

In interpreting man I am not interested—not what did he come from but what has he come to be?

Too often in our preaching we have been like the fortunate butterfly, healthy and unharmed. Squeeze from that trouble the soul-stuff that is there for your life.

No system of society can endure unless things are right with the common man.

We are thinking in adversity as we never did and never could think in prosperity.

Who was it said that the thing that would make a League of Nations successful is an invasion from Mars?

Calamity teaches us that we are members one of another.

I'd rather have some ignorant Negro Mammy for my bible school teacher than many a scholarly theological professor.

When all the evidence is in, there is a great area of life that remains yet unknown and unknowable except by the guidance of love.

Every man must in sympathetic appreciation learn for himself.

I cannot believe that Elisha and his servants were supplied in their extremity with "horses and chariots of fire" which God will not give us in our need.

You have heard of the boy who was chased by a bull and in desperation jumped a fence he had never been able to jump before—and was never able to jump afterwards.

A life in need creates a sort of low-pressure

area that draws in the sympathies and service of friends.

"I worked patiently for three months without a nibble, then there was a tug and up came the soul of Laura Bridgman."

As far back as you can go some people were turning up their noses at religion.

Mysticism is a word much in vogue in recent years, but the experience is nothing new.

If mere man can contact mere man without regard to time or space, shall I not be open-minded to the contention of the mystic that the Infinite God contacts his mind and heart?

He who would save others cannot be particularly interested in saving himself.

Beware of Christianity, you who are not sneer-proof.

The boy is a knight in a kingdom of beauty



In any case

of the victory.
We need not quibble about what sin is. It is anything that is separating you from other people or God.

You will find the faith you have lost back where you lost it.

You would live "on top of the world?" Mind the light.

The ideal can be lived, nay **must** be lived, else it is only a dream.

I have heard no one mention the heresy which to my mind is the greatest of all; that the teachings of Jesus are not practicable.

Dare to apply the perfect law in the imperfect state.

The human body can never again appear quite the same to a man who has caught the idea that it has been used to house the spirit of God.

—J.M.R. From "THE SIN OF BEING ORDINARY," Frank B. Fagerburgh. Judson Press.

CHURCH METHODS

Mother's Day—Attendance Campaigns—Why a Christian—General Suggestions

Daily Vacation Bible Schools—Ascension—Pentecost

MOTHER'S DAY SERVICE

Organ Prelude—Andante Grazioso—Smart.

Responsive Sentences (Congregation standing).

Jochebed, mother of Moses.
Ruth and Naomi.
Hannah, mother of Samuel.
Elizabeth, mother of John the Baptist.
Mary, mother of Jesus.
Eunice, mother of Timothy.
Susannah Wesley, mother of John and Charles Wesley.
Mary Ball Washington, mother of George Washington.
Nancy Hanks Lincoln, mother of Abraham Lincoln.
Hulda Minthorn Hoover, mother of Herbert Hoover.
Sarah Delano Roosevelt, mother of Franklin D. Roosevelt.

A large, six-foot "Bible" will stand on the platform. As it is opened, several Mothers of the Book of Books and others influenced by its maternal teachings, will appear in turn, each dressed in the costume appropriate to her time—from Mother Eve to Mother Roosevelt.

The maternal, inspirational message, will be given by Mrs. Lowe. The following musical selections will be used:

"The Grand Old Book," W. E. Marks.

"Entreat Me Not To Leave Thee," J. W. Lehman.

"My Mother's Bible," G. D. Tillman.

"Lullaby" from the Adoration.

In presenting these mothers, a light frame was made and covered with cardboard and painted, and the words "HOLY BIBLE" were printed in gold on the door. The door was hinged, so that the reader could easily open it at will. The bible mounted on a base, the "mothers," appropriately draped, stood about two-thirds in view. There was no expense for costuming; old garments and fabrics were used. Suitable music was used.

The Anthem—Now Let Every Tongue Adore.

—Bach

(Women's Chorus.)

Pastoral Prayer, with Lord's Prayer—Choir response.

Hymn No. 482.

Mother's Day Message—"Traits of Motherhood," the Pastor.

Solo—My Mother's Favorite Hymn. —Stults

Presentation of the Offering, with Doxology.

Hymn—Faith of Our Mothers—

Invocation, in unison—

Our heavenly Father, we come to Thee because Thou hast invited us to come, and because we know our need of Thee. Thou art our Father and we are needy sons and daughters. We hunger for Thy gracious presence. We can not live without Thee. Our mutual love makes it easy for us to commune with Thee. Just to be in Thy Presence is our highest joy. Thou art the source of all good. We are weak and we come to Thee for strength. We are ignorant and we come to Thee for knowledge and wisdom. That Thou hast implanted Thy love in our lives we are truly grateful through Jesus Christ our Savior.

Hymn No. 69.

MOTHERS OF THE BIBLE

TABLEAUX — STORY — SONG

Prepared by Mrs. Herbert I. Lowe.

Eve, Mother of all Living.

Sarah, mother of Isaac.

Benediction—

A moment of quiet meditation and prayer.
 Organ Postlude in D —Tours
 —Rev. Austin E. Armstrong, M. E. Church,
 Ridgefield Park, N. J.

A MOTHER'S HONOR-ROLL

A very wonderful Mother's Day service was held May 11 at First Christian Church, Independence, Kan. The special feature was an offering for missions in honor of the mothers. A white chest was located before the pulpit by which each contributor passed and dropped in his special offering envelope upon which was written the name of the mother he wished remembered. A "Mother's Honor-Roll" will be made up of the names secured and posted in the building. A minimum of one cent per year for each mother's age was the basis of the offering. J. H. Anderson is the pastor.

—From the *Christian Evangelist*.

A MOTHER'S DAY SERVICE

This service can be read by the pastor while the concealed choir sings the hymns and songs. It can also be made effective by the use of pantomime. The reader may either be concealed with the choir, or may stand at one side of the platform. If pantomime be used, the following suggestions are offered:

1. "Hour of Memory." Singers concealed. Scene—A living room, rocking chair, Bible on clock shelf, etc.
2. "Sweet and Low." A mother with babe in rocking chair. She sings the solo.
3. "That Old Song." Mother busied with household duties. She sings solo parts.
4. "One Night As I Lay Dreaming." Man sitting in room, head and arms on table. As chorus is sung he lifts head up. Mood that of meditation.
5. "Blest be the Tie." Mother and boy. As last line is sung mother and boy kiss and he runs off stage.
6. "My Name in Mother's Prayer." Mother kneeling in prayer. Lights should be dimmed.
7. "Mother Machree." Young man on stage sings solo while concealed choir sings chorus. Much feeling.
8. "The Old Oaken Bucket." Same room as in No. 1.
9. "My Mother's Prayer." Young man and Mother kneel at armchair.
10. "God Be With You." Mother with arm about young man—attitude of tenderness.
11. "You're a Million Miles from Nowhere." Young man plays part of homesick boy. Sits with head in hand, downcast look.
12. "Absent." Mother sings solo while moving aimlessly about. On second verse the lights should be dimmed. Utmost feeling.
13. "That Wonderful Mother of Mine." Young man sitting in his room. Holds letter in his hand.
14. "Home Sweet Home." Young man on stage. First verse holds hand over eyes as if blinded. Joins choir in chorus, and on second verse holds out arms in attitude of longing.
15. "Down the Trail to Home Sweet Home." Young man in rags, and evidences of poverty. Attitude of meditation.

16. "A Lonely Mother Waits." Lonely, gray-haired mother in arm-chair. Is writing letter. She joins in chorus.

17. "Tell Mother I'll be There." Mother lying in bed. Young man in shabby clothes holds her hand. He sings solo part. Lights dimmed.

18. "Shall We Meet." Mother still in bed and son kneeling by bedside, head and arms on bed as if in grief.

This service is appropriate for Mother's Day but can be used with good effect at any evening service. In some cases other suitable songs can be chosen. The service can be shortened by omitting some of the songs. The following specimen paragraphs for reader are given to show how the feature may be developed:

Specimen Paragraphs

6. Choir. "My Name in Mother's Prayer." (*Peace and Power*, page 198).

O Time, carry me back once again to those dear days of old! Make me a child but for tonight, and let me blot out the heartaches, the tears, the grief and sorrow in Mother's life which I thoughtlessly caused! Seldom do children fully appreciate Mother's love until it is too late to let her know. But though all Mother's love does not falter. Her love "shrinks not where man cowers, but grows stronger where man faints, and from wastes of worldly fortune sends the radiance of its quenchless fidelity like a star in heaven."

7. Solo and Choir (on chorus). "Mother Machree."

Swiftly pass those golden days. They were like a passing shadow, sheltering us for a time from life's cares. How vividly we recall the old place with its familiar surroundings!

—Ward V. Gray, Hastings, Nebraska.

A MOTHER'S DAY HOUR

Service Theme: "The Influence of Mothers." Chimes and Echo Organ, 10:45 o'clock. Hymns Nos. 3, 328, 473

"Holy, Holy, Holy" (Transcription)—Dykes—West.

"Chorus of Angels"—Scotson Clark.

Choral Sentence—Doxology—Invocation—Lord's Prayer—Gloria.

Hymn No. 532—"The Lord's My Shepherd, I'll Not Want."

Scripture Lesson.

Anthem—"Mother Mine"—E. S. Hosmer.

Prayer (Response, "Accept Our Prayer")—Swift Quartette—"Mother, My Dear"—Bryceson Treharne.

Announcements.

Reading—"Mother"—Kathleen Norris.

Solo—"Little Mother of Mine"—H. T. Burleigh.

Sermon—"The Old-Fashioned Mother"—Dr. Fendrich.

Offertory—"Home, Sweet Home" (Transcription) Dudley Buck.

Benediction (Response, "Lord Dismiss Us With Thy Blessing").

—Rev. J. Lowrey Fendrich, Los Angeles, Calif.

A WHITE ROSE

Oh, dearest Mother mine
 I wish, somehow, that you

Could know how many things
I would have loved to do.

They say you loved red roses
And oh, I love them, too.
I wish that I could send
A sheaf of them to you.

I'd like, so much, to buy
A wisp of lace for you.
I'd love to send a picture
Of my baby's face to you.

I wear a pure white rose today
It's all that I can do
But oh! there are so many things
I'd love to do for you.

—By Dorothy Clinkinbeard McConnell

MOTHERS OF THE NATION

A program in which mothers have a part was presented at First Baptist Church, Terre Haute, Ind. The program was built around the following:

1. Mothers of Yesterday.
2. Mothers of Today.
3. Mothers of Tomorrow. (our daughters).

A LITANY FOR MOTHER'S DAY

From slowness of heart to comprehend what is divine in the depth and constancy of a Mother's love;

Good Lord deliver us.

From the unreality of superficial sentiment, from commercial exploitation, and from all lip service to Motherhood while we neglect the weightier matters of justice and mercy and love;

Good Lord deliver us.

By our remembrance of the Mother of our Lord standing by the cross of her well-beloved son;

Good Lord deliver us.

That it may please Thee to open our ears that we may hear the Saviour's word from the cross, 'Behold thy Mother';

We beseech Thee to hear us, Good Lord.

That it may please Thee to give us grace from this hour, with the swift obedience of beloved disciples, to take unto our own every woman widowed, bereft, hard-pressed in life;

We beseech Thee to hear us, Good Lord.

That it may please Thee to touch our hearts that we may behold our Mother in every woman; in women who toil in the factories and on the farms, in office and shop and home; in women of alien race and foreign clime, in women of every creed and color and condition;

We beseech Thee to hear us, Good Lord.

That it may please Thee to excite our pity for all Mothers robbed of their beloved sons by the hideous institution of war;

We beseech Thee to hear us, Good Lord.

That it may please Thee also to lay upon our conscience the unequal lot of the Mothers of the poor, the underprivileged and the unemployed;

We beseech Thee to hear us, Good Lord.

That it may please Thee to kindle within us divine discontent with any social order which tolerates war or poverty, or any preventable suffering among the Mothers of the world;

We beseech Thee to hear us, Good Lord.

That it may please Thee to hasten the coming of the divine society, when every Mother shall be secure, encompassed by loving provision for her every need;

We beseech Thee to hear us, Good Lord.

In the name of the Father, and of the Son, and of the Holy Spirit, Amen.

—The Rev. James Myers.

MORE PEOPLE THAN PEWS

The Church Council was meeting in the church. Before adjournment, the president was asking the usual perfunctory question: "Is there anything else which should be discussed for the good of the church?"

One man, who had been sitting quietly, spoke up: "Mr. Chairman, we have increased our membership by more than 50% in two years yet attendance at divine services has not increased correspondingly. Can't we make people more interested in, and more loyal to the church?"

The man, who had originally brought up the problem, turned to me and asked: "Reverend Rest, have you any suggestion to offer?"

I replied: "No, I haven't. I have in my library a book, however, on this subject. If you wish I will read this book again and try to work out a program adapted to our Church. I can be ready to report a week from tonight."

At the next meeting of the Council a few minor changes were made in the plan I had worked out and the following "Attendance Campaign" program was adopted.

Time.

The Campaign proper is to continue for nine Sundays, beginning on Reformation Sunday, October 29, 1933 and ending on Christmas Eve, 1933.

The pre-campaign preparations are to take three weeks, from October 9th, to October 28th.

Purpose.

It shall be the sole purpose of this campaign to stimulate church attendance. To accomplish this end, we shall place our greatest emphasis on our Members who do not attend Church every Sunday. A secondary emphasis shall be the stimulation of those people, who claim connection with our church but who have not formally united with the Church, toward regular Church attendance. Finances and additional membership shall not be stressed.

Methods.

Pre-Campaign: 1. During the three weeks preceding the campaign our committee on evangelism shall see that every person we hope to reach through this campaign is visited, the campaign explained to him and his signature secured to the following pledge:

Attendance Pledge.

1. "Recognizing my obligation toward God and desiring to help forward my church, I herewith pledge my attendance at each morning service and agree to be in my Sunday School Class each Sunday during the ATTENDANCE CAMPAIGN to be held in St. Paul's Evangelical Church from October 29, 1933 to December 24, 1933. I further agree that I will

only be absent if I feel that the Master Himself wants me to stay away."

Signed

2. Each week during the three weeks preceding the campaign, the pastor shall send a mimeographed letter over his signature to all people we want to reach, calling attention to this campaign and appealing to their Christian loyalty. In these letters shall be enclosed pamphlets on "Church Loyalty."

3. The Publicity Committee shall see that each of our local newspapers is supplied with material relevant to this campaign in the form of news stories. They are also to see that the newspapers are supplied with general material on Church attendance which they can use as "filler" material. (The newspapers co-operated wonderfully in this respect.)

4. The newspapers shall be informed how much money we have appropriated for newspaper advertising during this campaign, and we shall be asked to run one display ad the week before the campaign opens.

The Campaign Proper.

1. The Pastor's letters with enclosures shall continue each week during the campaign.

2. The Publicity committee shall continue its pre-campaign functions.

3. The newspaper advertising shall be done regularly in accordance with the amount of space allowed us for the sum we have appropriated. (Both newspapers gave us nearly double the space we paid for).

4. A committee shall be formed whose duty it will be to check the attendance of each person on Sunday morning.

5. A telephone brigade shall be formed. This brigade shall invite each person to the next Sunday's services by telephone.

6. The committee on Evangelism shall visit each person not in the service on the preceding Sunday.

7. A transportation committee shall provide transportation for those not able to come otherwise.

8. Each Sunday evening one of the organizations in the community shall be invited to attend the services in a body. (Since our Sunday evening services never were well attended, this was done to increase the evening attendance).

Cost.

Due to the size of the congregation and to the marvelous co-operation of the local newspapers the entire campaign cost our congregation less than fifty dollars.

Again the Church Council had its meeting. This particular meeting was at the close of the year in preparation to the annual meeting of the congregation. The secretary had read the minutes. The report of the finance committee was asked for.

"Gentlemen," the chairman began, "I am exceedingly happy to report that not only did we avoid a deficit in our current expenses, but were also able to decrease our deficit from previous years by a little more than two hundred dollars. Our Attendance Campaign certainly did increase the interest in the Church in a very material way."

I was then asked for a report of the Attendance Campaign. I reported that our normal

seating capacity for eight of the nine Sundays had been insufficient to accommodate the crowds; on the one Sunday excepted, the country roads were so bad that our rural members had not been able to come. We had reached people who had not been in Church for years. Those who had been lethargic in their attendance previously had come regularly during the campaign. The attention of the entire community had been centered on our church during the campaign. We had visitors who were not connected with any Church every Sunday. I was also able to report that a number of people had expressed their intention of uniting with the Church.

Since we had this campaign during the time when we usually had our Every Member Canvass, and since we did not want to stress finances during this time, our Every Member Canvass was postponed until after the campaign. The canvass reports are not completed as yet, but every indication points toward about a twenty-five percent increase over the amount pledged the year previous.

Since the campaign, the weather has been unfavorable every Sunday. But our attendance is about double that of the ordinary "bad road" Sunday.

The campaign has increased loyalty and church pride. Finances, membership and church attendance have been very noticeably benefited by this campaign. We now have the termerity to hope that in the future there may continue to be more people than pews.

—By Rev. Wm. Rest, Pastor St. Pauls Evangelical Church, Sigourney, Iowa.

TEACHER TRAINING FOR THE SUNDAY SCHOOL

A textbook on Training for Service in the Sunday School has just been issued by the Standard Publishing Company, Cincinnati. It is written by C. J. Sharp, and is comprised of forty lessons, a complete textbook for the first year. You should secure this book for review before you organize your plans for the coming year.

WHY ATTEND CHURCH?

Rev. Arthur E. Gay, First Congregational Church, Fremont, Michigan, issues a unique four page leaflet, folded about 2 x 3 inches. On the cover is printed this legend:

Good Reasons
for not
Attending
Church

On the back cover is printed in small type, "But a good one to Attend is the Congregational Church, Fremont, Michigan. The inside pages are—B-I-a-n-k. This idea brings its point home.

THE VACANT CHAIR

Rev. Finley F. Gibson, D.D., Louisville, Ky., printed the following paragraph in a recent weekly bulletin:

"One Hundred Great Business Men of the present generation who actually would elect

Jesus Christ as permanent Chairman of their Board of Directors, could recreate our modern industrial system and bring an end to our commercial woes, world-wide, within thirty days. When an altercation would come in high councils of Great Business if an Empty Chair were left at the head of every director's table for such an Invisible but Ever Present Chairman! "To do it without maudlin sentimentality and in recognition that Christ was and is the greatest Business Man of All Time, would usher in a commercial millennium."

Why not suggest that a chair be left vacant at board meetings to symbolize the presence of the Master. This idea might well apply to the board meetings of many churches and church bodies.

THE AFTER-EASTER RALLY

This year presents a most auspicious time for a special Rally for spring activities. The article in this issue, "More People than Pews," presents a workable outline for organizing such a Rally. The goal may be set for Pentecost as a climax and general ingathering. Every minister should issue an invitation to those in attendance at any important service to declare their decision for Christ. This is the secret of the progress of many a church in its spiritual program.

DAILY VACATION BIBLE SCHOOL

No time like the present for making plans for this important feature of church and community work. Plans for organization, opening exercises, closing exercises, text books, etc. are found in the following references:

July 1932—Page 937
 May 1930—Page 998
 July 1929—Page 1141
 July 1928—Page 1108
 June 1928—Page 1000
 October 1927—Page 26
 July 1927—Page 1181
 August 1927—Page 1281
 June 1927—Pages 1060, 1070
 June 1926—Pages 1079, 1110

ASCENSION DAY, MAY 10

In addition to the sermon outline in this issue by John Leonard Cole, D.D., you will find suggestive sermons in The Minister's Annual as follows:

Volume III	Page 258
Volume IV	Page 220
Volume V	Page 230, 618
Volume VI	Page 564

PENTECOST, MAY 20

The Pentecost sermon in this issue by George Evans, D.D., will provide a basis for a constructive sermon. Other suggestive sermons may be found in The Minister's Annual as follows:

Volume III	Page 271
Volume IV	Page 232, 239
Volume V	Page 249
Volume VI	Page 567

CLOSE-UP OF AMERICAN HOME LIFE

Professor Marion Lyon Faegre, Parent Education Specialist, defends Home Life of today in

the following "close-up" of an average American home.

This is an intimate glance at the private home life of the Browns. It is the hour of the evening meal. Mr. Brown has a long way to come from work, so supper is late. Benny, aged three, has already had his supper and is just waiting to tell his father goodnight before he pops into bed. Arthur, the oldest boy, takes shop-work at night school so he, too, must be off with barely the exchange of a greeting with his father. Edith, who is twelve, is going to a movie; for tonight she has no homework.

Is this home contributing anything to its children? "It certainly is," asserts Marion Faegre, who offers a long-deferred and most welcome defense of today's home, as our children know it, in the December Journal of the National Education Association.

While Miss Faegre concedes that the modern home has lost some of the advantages of the homes of our fathers, she maintains that these are more than compensated for in the intelligent home of average means today. "How much better off little Benny is under the circumstances of today, playing out of doors with children of his own age, until he is ready to fall asleep, instead of staying awake to be stimulated and pampered by the attentions of the adoring older members of the family!

"We will all agree that Benny would not profit by being allowed to stay up. He would be in no condition to enjoy himself. The modern home-maker knows that young children need more sleep than adults, and that their restlessness and naughtiness often result from ignorance of their need for rest. Benny will enjoy his father, and his father will enjoy him more in the short periods when they see each other under fresh, happy conditions than when they are both tired.

"Mr. Brown himself is exhausted from his long active day and needs quiet in which he may relax and read. Arthur, who is mechanically inclined, would be bored by the quiet evening that suits the tastes of his parents, so greatly different are the needs of middle age and youth. He enjoys immensely the shop-work that he gets at night. It is the stimulus he needs for the achievement of happiness and success among those of his own age.

"Edith has left the family circle to enjoy an amusement which, if carefully chosen, will give her much information as well as pleasure. The film she is to see is a well done historical picture, and may give her a better idea of the period of American life which it portrays than any amount of history she has read."

The opportunities of childhood today are incomparably greater than they were a generation or two ago. There is a higher regard for health. Homes are cleaner and more sanitary. Each member of the family may employ his time in ways which may be most useful and most interesting to him, instead of having to conform to a uniform regimen satisfying to none and boring to all.

Of course there are disadvantages. Arthur may drive a rattle-trap Ford to night school. Mother will worry a little. Edith may not always see the type of movie most conducive to mental

growth. In the modern home, both parent and child must be more alert to avoid danger and evil; more eager to enjoy the safe and wholesome things of life. This necessity for being alert stimulates character.

The good modern home promotes health and character. It develops initiative; it creates appreciations for the fine things of life; it respects each member as a worthwhile person. There are good homes today.

PROGRAM FOR COUNCILS OF CHURCHES

The Association Press has recently published **Community Programs for Cooperating Churches**, a symposium edited by Roy B. Guild and Ross W. Sanderson. This pamphlet includes suggestions for organizing councils of churches and programs in the fields of comity, Christian education, evangelism, social service, international justice and good will, interracial justice and good will, cooperative church publicity and cooperative work by church women. Other chapters discuss the relation of the local councils to state and county councils and to the Federal Councils of Churches and other national interdenominational agencies, and trends in cooperative Protestantism. Each chapter is written by an expert in the field. Copies may be secured from the Federal Council of Churches, 105 East 22nd Street, New York, N. Y.

SCRAP-BOOKS AVAILABLE TO EXPOSITOR SUBSCRIBERS

The following series of interesting and intimate biographical sketches have been put into Scrap-Book form for Expositor subscribers who may desire them for the basis of special addresses. Since there will be immediate demand for the Scrap-Books, it will be necessary to register names in order of the receipt of requests, and each request must be accompanied with a deposit of \$1.00 which will be refunded, less the packing and shipping charge, as soon as the Scrap-Book is returned safely to The Expositor office. Be sure to mark clearly which series you desire, (mark one only), and write your name and address plainly. (The deposit is required because of the chronic habit of many of our good brethren not to return that which they borrow).

Series I: Philosophers of The Ages

1. Confucius
2. Socrates
3. Plato
4. Aristotle
5. Bacon
6. Spinoza
7. Rousseau
8. Kant
9. Schopenhauer
10. Nietzsche

Series II: Famous Sons of Famous Fathers

1. Roosevelt Family
2. The Lindberghs: Statesman and Aviator
3. The Wallaces: Two Secretaries of Agriculture
4. The Morgans: Generalissimos of Finance

5. The Barrymores: Stage and Motion Picture Stars
6. The Morgenthau: Diplomat, Cabinet Member
7. The Rockefellers: Monarch of Oil
8. The La Follettes: Fighters of Political Battles
9. The Fairbankses: Screen Stars
10. The Holmeses: Poet and Jurist

Series III: Life of Christ, Charles Dickens (14000 words)

This is in serial form as printed in daily Newspapers, and is most timely because of the exceptional publicity accorded the recent publication of the letters.

Series IV: Ten Greatest Composers

1. Bach
2. Mozart
3. Beethoven
4. Schubert
5. Verdi
6. Wagner
7. Brahms
8. Tschalkowsky
9. Debussy
10. Strauss

WHY I AM A CHRISTIAN (TWELVE REASONS)

"And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." (1 Peter 3:15).

1. I was born a Christian.
2. I was brought up a Christian.
3. I must believe something.
4. The burden of history is favorable.
5. The benevolence of Christianity is a good reason.
6. I find a broader spirit here than anywhere else.
7. I find such a binding strength in the Christian obligations that I cannot get away from them.
8. My best thoughts are coincident with its best things.
9. The love of Christ constraineth me.
10. My faith brings me absolute certainty on some lines.
11. It builds me a more stately house when this I live in shall fail.
12. The Christian faith makes the kindest husband, the most devoted wife, the fondest parent, the most dutiful child; it makes the strongest youth, the most honorable and honored old age; and when this mortal shall have put on immortality it makes the happiest and most glorious eternity. "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9).

The reasons above listed call for no expansion or explanation. Only in the Christian faith and life can the soul and the conscience of man find peace and rest.

—By Rev. Luther Hess Waring, Ph.D.

PAY FOR PREACHERS

"Extravagant economies" of many churches in reducing the minister's salary drastically.

Drastic reductions in the salaries of ministers in all parts of the country should be counteracted through a carefully planned educational program. Needless items should be taken from the budgets before Financial Campaigns are undertaken, but the minister's salary should remain high enough to insure freedom from anxiety in such matters as food, clothing, educational needs, ample reading matter, and illness.

The "Unpaid Preacher," "Underpaid Preach-

er," and the "Sometimes-Paid Preacher" are not necessarily "depression products" because they are always with us, good times and bad, but the tendency to cut the preacher's salary to balance the budget has become a habit during the past five years, and should not be neglected longer. There is no limit to the arguments that lie at the foundation of inadequate pay for preachers, but good men are worth a decent living to the community, the state, and the church at large. The spiritual welfare of the nation is dependent upon church leadership, and the nation should and will support that leadership.

WAYSIDE PULPIT

To insure future hopes, live the present.
Can you trust Him enough to be sweet-spirited in disappointment?
What you hope to be counts more than what you are.
Life is a bunch of journeys never completed.
When hope is dead faith is stagnant.
There can be no greater freedom than a clean mind and heart.
The finest fruits are never forced.
The greater the opportunity the faster it passes by.
The tides turn noiselessly.
Consider the weaknesses of your strength.
A soldier on the march must carry his own pack.
Character is exhibited, not made, in a crisis.
Truth needs no buttressing.
The public will listen to a clear trustworthy voice.

The more we are plied with untruth, the more we need truth.
Only in the church is there actual equality of opportunity.
Most people are eager to do the right thing.
Energy cannot be hoarded or amassed. It must be used, for right or wrong.
Not over-production but under-consumption is our religious as well as economic disease.
We have more in common than all our differences.
Some congregations are larger when it rains than when it shines on the golf-course.
The difficulty lies not in accepting principles but in practicing them.
The church is more than a mere purveyor of knowledge.
Not the mastery of materials but the achievement of character.
Sincerity is not the lone criterion. It must be vital.

THE CONSOLE AND CHOIR - - MAY

PRELUDE

Communion	Batiste
Consolation	Mendelssohn
Hymn of the Nuns	Lefebvre
Andante (In G)	Batiste
Andante	Beethoven
Ave Maria Stella	Grieg
Andante Con Moto	Beethoven
Adagio (G Minor)	Camidge
Angelus	Massenet
Prelude	Bonnet

ANTHEM

Unfold Ye Portals	Gounod
If Ye Love Me	Simper
I Will Lift Up Mine Eyes	Rogers
Cantate Domino	Buck
Jesus My Saviour Look On Me	Nevin
The Eternal God Is Thy Refuge	West
Let Not Your Hearts Be Troubled ..	Trembath
O For A Closer Walk With God	Foster
Dear Lord And Father	Hismer
O Come To My Heart	Ambrose

OFFERTORY

Gavotte in B Flat	Handel
Dance Rustique	Demarest
Berceuse in A	Delbruck
The Grandmother	Clokey
Songs My Mother Taught Me	Dvorak
A Dream	Lynn
Cradle Song	Grebchaminoff
Alla Breve	Rheinberger
Allegretto Quasi Andantino	Rheinberger
Pilgrims Chorus	Wagner

POSTLUDE

Toccato	Marks
March Religieuse	Gounod
March Romaine	Gounod
March Solennelle	Rockwell
Grand Chorus	Dubois
Postlude in A	Faulkes
Quando Corpus	Rossini
Postlude in G	Rogers
Minuet Gothique	Boellman
Far O'er The Hills	Frysinger

ILLUSTRATIONS

By the REV. WILLIAM J. HART, D. D.

Annual Memorial To Mother.

Judges 5:7. "A mother in Israel."

"Our Annual Missionary Concert in Darien, Conn. is a part of the memorial to my Mother," said Mr. Frank La Forge, the far-famed musician. This concert, we are told, is given for the benefit of the Missionary Society of the little Methodist Church in Darien. Such artists as Schumann Heink, Matzenauer, Lawrence Tibbitt, Richard Crooks, Kathryn Newman, Mary Eastman, Harrington van Hoesen, have contributed their services because of their appreciation of Mr. La Forge.

Said Mr. La Forge: "Mother was always interested in missions. Even when she was seventy-five years old she used to ride around town in an old-fashioned carriage and collect old clothes for missionary barrels." Thus the man who has attained fame honors his mother in this uniquely beautiful way.

Mother with Children in Hospital.

Most remarkable is the article by Joyce Evans Green in "The Parents' Magazine" (Mar. 1933). The article, "A Tribute to My Mother," by the twelve-year-old author is delightful reading; and it is a charming tribute to a mother of five children. After discussing various other phases of the family life, the writer said concerning her mother, "When trouble hits us, she takes it standing. And there's been enough of it." These two illustrations then followed:

I. Mother's Faith Pulled Her Son Through.

Luke 8:19. "Then came to him his mother."

One Tuesday morning at five o'clock, last September, Marshall awakened us all by screaming. The pains got worse, we tried everything and then they stopped. At 6 o'clock at night his face was purple—and if we walked across the floor, he begged us not to. Mother slipped out the door, and called the doctor. That was 7—at 8:30 they were operating on Marshall for a ruptured appendix. For days he suffered untold pain—and then a second blow, which staggered Mother as well. Another operation and for three days things were mighty dark. One day at his bedside, he begged Mother to let him go—that day—she laid her head on his pillow and sobbed. Marshall's thin weak hand stole to her head and he whispered—"Poor Mother." That was all—he slept, but it was the turning point. From then on he pulled the grade. Five weeks later he walked out to the car, a little weak, but happy. Oh, yes, he would have died if it hadn't been for the most wonderful man living, our doctor,

and the nurses over at our hospital, but we know it was Mother's faith that pulled him through."

II. Daughter Saw Mother's Eyes and Fell Asleep

Isa. 66:13. "As one whom his mother comforteth."

"But before Marshall came home, I was stricken. The same thing, but it was taken in time. I walked to the hospital, Mother talking about the time we'd both be home again. She left me at the room door. Later she came in—it hurt me to see her face, through the pain. Her great gray-green eyes were clouded with pain. Her hands which speak so much of her, never were still—her crepe de chine handkerchief was torn and crumpled—yet outwardly she was just—Mother. They came for me—she stood in the door—her eyes never leaving me until the elevator bore me out of her sight. Her eyes went with me. When I came out of ether, I caught a glimpse of her eyes and slept.

"At times like that a fellow needs a friend. Some one to go all the way—and when you return out of the unknown world ether takes you to—it's great to find that friend waiting."

These two incidents reveal much of mother-love, and indicate how much mother means to her children in their days of sickness. The reading of them will bring back to many men and women the memory of days—and nights—when their own mothers were watchfully waiting and tenderly ministering to them in their hours of suffering.

So Human!

THE COLLEGE PRESIDENT:

Such rawness in a student is a shame,
But lack of preparation is to blame.

THE HIGH-SCHOOL PRINCIPAL:

Good heavens! what crudity! The boy's a fool;
The fault, of course, is with the grammar school.

THE GRAMMAR PRINCIPAL:

Would that from such a dunce I might be spared,
They send them up to me so unprepared.

THE PRIMARY TEACHER:

Poor kindergarten blockhead! And they call
That "preparation"! Worse than none at all.

THE KINDERGARTEN TEACHER:

Never such lack of training did I see!
What sort of person can the mother be?

THE MOTHER:

You stupid child! But, then, you're not to blame,
Your father's family are all the same.

THE PHILOSOPHER:

Shall father in his folks' defence be heard?
No! Let the mother have the final word.

—(Godard in *School Training of Gifted Children*.)

The Hoopoe.

An old Oriental legend tells how King Solomon, once crossing the desert, was so overcome with the great heat that he appealed for help, and a gorgeous bird flew over him and shielded the monarch from the sun. The bird was the Hoopoe, and in gratification to his benefactor, Solomon offered to grant any wish the bird would make. But the hoopoe was a vain as well as a gaudy bird, and it chose a crown of gold. Solomon granted the wish, and the hoopoe wore his crown. However, after a short while the hoopoe found the possession of such a valuable ornament a danger to its life, for the bird was harried far and wide by persecutors desirous of obtaining the gold, and it spent so much time bowing to look at its reflection in the waters that its crown became too heavy. So the bird returned to Solomon and asked him to take away the crown of gold, which he did, replacing it with a crown of gorgeous feathers.

—By Eric Hardy.

Brain Waves.

"Hastening to take the temperature of an afflicted one last week, I found the mercury difficult to shake down, so I had a brain wave and put it in some hot water. Of course, the water was too hot and the mercury rushed up and burst out the other end," said a young mother. A good illustration of the basis for most of our troubles.

Japanese Symbols of Womanhood.

Much of the common crockery of Japan has a floral design of Plum-blossom, Bamboo, and Pine, which are three symbols of womanhood. As a woman's words once spoken are carried far away on the air, they should have a sweet influence as fragrant as the plum-blossom, and as, in Japan, the plum-tree blooms in the bleakest of seasons and makes the gardens beautiful, so in whatever cold or hard circumstances a woman may have to live she should smile and be kind, so making the place where she is beautiful by her presence. Again, the plum-tree does not ask the earth where it shall go and take root. A force outside itself, perhaps a bird, or a rushing torrent, will carry the seed away from its parent tree. It will sink into the soil and from force within itself grow silently and give out its beauty and fragrance to all without protest. Just so a girl will some day have to leave her home, for new surroundings which may sometimes be as cold as the earth in February. Then she must remember the plum-tree and silently grow into her new surroundings, giving out the fragrance and beauty of cheerful contentment.

Bamboo canes grow to enormous heights, and

while in great storms many other tall trees will break and lose their branches, and even heads, the bamboo sways to and fro, seeming but to laugh at the wildest elements. Then, when the storm is passed, rears its proud head and looks down on much larger and more pretentious trees broken and disfigured by the storm. So woman must bend and not break. Trouble and even disgrace may come to her family or nation. She may have to bend while it lasts but she must not break or lose her head, and then when it is passed like the bamboo she can proudly lift her head again.

Pines are ever-green, making no noise or show about putting off the old foliage and putting on the new. So in all the changing circumstances of life women should be even-tempered and full of repose; carefully renewing and replacing things that will wear out and must pass away so that no break occurs in the continuity of necessary things in their homes. Sickness and death may come, war may arise and make food scarce, sorrow be great, but just as the pine meets the changing seasons without changing its beautiful appearance so must a woman meet all changes and to all who depend on her appear always the same, cheerful, bright, ready and steady for all the emergencies of life.

—M. H. in *The New Chronicle*.

Lauds Character Loans.

Character loans have netted liquidating banks a higher percentage of collections than collateral loans, Harold O. Ziegler, special counsel in bank liquidations, told members of the Adult Education league and the Cleveland Bar Association.

Peace-time Hero.

The Morley chemistry laboratory of Western Reserve University was closed yesterday afternoon during the funeral of "Prof." Andrew William Johnson, colored janitor.

"Prof." Andrew, as he was known to thousands of students, had worked in the laboratory for 28 years. He served as storekeeper and helped prepare materials for experiments by Dr. Olin F. Tower, professor of chemistry of Adelbert College, who had previously tried a number of men and had not been able to find one sufficiently trustworthy.

Valiant Veterans.

1 Kings 1:42. "Thou art a valiant man."

Forty-two veterans of the Civil War marched in the Memorial Day parade in New York City in 1932. But when 1933 came there were but twenty-nine who were able to join the marching company, and their ages ran from 84 ("the baby") to 91. They were representatives of the men who, as youngsters, had stormed Lookout Mountain and Missionary Ridge; who had marched with Sherman to the sea; had taken part in the conflict at Gettysburg; and had followed Grant to Richmond.

Old, and mostly feeble, those men of valor had lost none of their former pluck. The day was rainy, but these veterans maintained their valor. Someone mentioned the weather, and a veteran gave this cheerful reply:

"Tain't nothin'. I've seen a heap worse'n this."

It was a fine bit of philosophy for a wet Memorial Day.

Salute.

Psa. 45:16. "Instead of thy fathers shall be thy children."

They wave a tattered flag and fondle dusty prints

That hold for them the memories of days long since

Forgotten by the men who know a stranger war,

And men who said that peace would reign forever more.

With rusty sabers dangling on their hips they come

And hardly stir the breeze with the beat of their drum.

They lead a line of younger men. Soon these pass by.

With quicker step and singing, with their heads held high.

O men of Gettysburg! O men of Grant and Lee! Your drums are hardly heard, but we, who crossed the sea,

Salute you in the comradeship of this last day. Give us your flag, for we shall march ahead some day!

—Raymond Kresensky, in *The New York Times*.

And Then—Taps.

Job. 16:22. "When a few years are come, then I shall go the way whence I shall not return."

The next state meeting of the Kansas department of the G. A. R. will be held in Emporia. Once that announcement would have thrilled the hearts of the hotel keepers, grocers and concession people. They would have been preparing for the big event six weeks before time.

Go back 50 years. Observe the Grand Army meetings then. Special trains parked on all the railroad sidings. Through trains rolling in section by section; bands blaring, drum corps throbbing, and boys in blue all over the lot. Happy-go-lucky young men they were less than 20 years ago of the Grand Army. Reunions going everywhere—by corps, brigade and division camp fires at night with songs and stories and through it all the incessant yawp: "O Joe Here's Your Mule!"

And now that day is done. The old army is ready to sleep. Next year and the year after they will meet, old men, feeble and lonesome. And then—taps.

—William Allen White in an editorial in *The Emporia Gazette*.

The Unknown Soldier.

Deut. 34:6. "But no man knoweth."

Most American young people know of the Unknown Soldier who lies buried in Arlington

Cemetery overlooking the city of Washington, District of Columbia. How many know, however, just how the unknown soldier was selected from among hundreds of other fine boys of all countries who died in France during the World War? For all the world knows, this Unknown Soldier may be English, French, Irish, Jewish, or any other of the many nationalities who fought with the Allies on the Western Front during the conflict. In fact he may be anything but an American soldier.

The Unknown Soldier was chosen from four unknown bodies of soldiers taken from battlefields along the Western Front. The bodies were embalmed and placed in a little chapel in France. A young noncommissioned French officer went into the chapel alone, and placed a spray of white roses on the casket of the body of the soldier who was to be buried in America as the Unknown Soldier.—Don Benn Owens, Jr.

—in *Young People's Weekly*.

"Those in Peril on the Sea."

Psa. 107:23. "They that go down to the sea in ships, that do business in great waters."

Silently, reverently, stood a great crowd of people on an August Sunday, 1932, as they looked and listened. It was the annual memorial day of Gloucester, Mass., for its sons who gave their lives while performing their duty at sea. Thirty names were mentioned, and at the calling of each name sprays of bright summer flowers "were cast from Blynman's Bridge, where the Ipswich River meets the sea." Prayer was offered, and the tide carried the floral tributes out on the bosom of the Atlantic.

"They are the men who did not come home from the fishing banks during the past year," said the Associated Press, "for whom the bell buoys toll a lonely requiem as they sleep in their seawood shrouds."

Six of the men lost their lives when a steamer bore down on their schooner as the fog hid the Bay of Fundy. A Belgian steamer cut a schooner in two on the Banks the previous February, and twenty-one men went into their watery grave. In the case of the latter, which fished out of Boston, not all of them were Gloucester men, but so many of them were that the Fishermen's Institute, which conducts the annual service, would not separate them in death from their shipmates. Three other men were victims of lesser tragedies. During the year eleven vessels of the fleet were lost at sea.

The last individual tribute being paid, show-ers of blooms were cast upon the waters "in memory of all the seamen who through all the years have found a last resting-place in the waters that wash every shore."

Thus Gloucester had her own Memorial Day, and it had a deeper meaning for the community than any other. Freely has she given her sons in time of warfare, but far more have been claimed by the sea than have fallen on fields of battle.

Eight thousand men, it is estimated by the chaplain of the Fisherman's Institute, who have manned the fishing-fleets since the Gloucester Settlement was established, have given their

lives while following their vocation at sea. Mothers, wives, sweethearts, have kept tearful vigil for those who merrily went away on the tide with their fishing craft, but who never again returned to their beloved shores and homes.

Those who live away from the coast cannot appreciate with what deep earnestness those who reside near the ocean join in singing the plaintive hymn:

"Eternal Father! strong to save,
Whose arm doth bind the restless wave,
Who bidd'st the mighty ocean deep
Its own appointed limits keep:
O hear us when we cry to Thee
For those in peril on the sea!"

Memorial to World War Nurses.

11 Sam. 6:19. "*As well to the women as men.*"

The name of Jane Delano has become closely associated with nursing service in the United States, and high honor has been accorded to her and her self-sacrificing comrades. A bronze memorial has been dedicated to her and to the two hundred and ninety-five nurses who died during the World War, and was unveiled on Memorial Day, 1933, by the American Nurses' Association, in Washington, D. C.

The United Press gave this description: "The memorial is in the garden of the new American Red Cross headquarters building. The bronze statue, which stands in a marble niche, with outstretched hands indicative of compassion and service, was conceived by Dr. R. Tait McKenzie of Philadelphia. The portrayal represents the spirit of nursing."

From the days of Florence Nightingale a choice group of heroines have followed the profession of nursing, and have thus rendered a beautiful and beneficent service to humanity. Times of war and disaster find them responding to any emergency call; and in days of peace, in hospital and home, they exercise a gracious ministry which contributes to comfort, happiness and health.

Memorial Day.

Ex. 12:14. "*This day shall be unto you for a memorial.*"

In shops and farms
They heard their country's call
And stood to arms,
The nation's living wall.
Should need arise
We, too, will stand as they,
Yet, from the skies
They speak to us to-day:
"With heart and hand
We served our land in war,
Serve you our land
That war shall come no more."

—Arthur Guiterman.

Illusion and Reality.

Acts 1:5. "*Ye shall be baptized with the Holy Ghost.*"

Gipsy Smith gives the following experience in his work, "The Beauty of Jesus":

"Once, long ago, I drew a crowd on Sunday to a certain building, where the attraction on week-day was 'Pepper's Ghost.' Many older readers will remember the popular illusion which was created by the use of large mirrors.

The proprietor of the show came to me on Sunday night and said, 'I wish I could get the people into this place like you do. How ever is it done?' I said, 'Well, you see there is no comparison. You have Pepper's Ghost, I have the Holy Ghost.'"

Progress of the Churches.

Acts 2:47. "*And the Lord added to the church daily.*"

Having compiled the statistics of the churches in the United States for 1932, Dr. George Linn Kieffer, making his report in the summer of 1933, not only showed that the churches had steadily increased their membership, but he also gave the following significant facts: "Since the depression began one out of every six banks has failed, one out of every forty-five hospitals has closed, one out of every twenty-two business and industrial concerns has become bankrupt, but only one out of every 2,344 churches has closed its doors."

World membership in Sunday schools increased at the rate of over a million a year during the past four years.

Waters Never Overwhelm Him.

Isa. 43:2. "*When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.*"

It is told that a father took his seven-year-old son on a first fishing trip with him. The lad was nervous as the little boat pushed out from shore.

"Daddy, is the water over my head?"

"Yes, son."

"Is it over your head?"

"Yes, son."

"Is it over God's head?"

"No, my boy."

Some of us who have been passing through the deep waters of late need to be reassured that they are not too deep for God. His power to succor is sufficient and sure. In every storm and distress He is as able to deliver as when Jesus once said to the waves, "Peace! Be still!"

—William T. Ellis.

S E R M O N S

THE GATES OF JERUSALEM

By the REV. MARTIN SCHROEDER, Bloomfield, Nebr.

BACCALAUREATE SERMON

Psalm 122:2. "Our feet shall stand within thy gates, O Jerusalem."

ABRAMHAM Lincoln's last words are well remembered, "There is one city I would like to see, Jerusalem."

Having reached the pinnacle of achievement that may come to any American, he still had an unfulfilled desire, he longed to see that which has been glorified by ideal manhood and womanhood through their associations with Jesus the Christ.

Unfulfilled desires is necessary to every living soul. Those who have lost, or never possessed that yearning for the larger life, are dead, no matter what their age. You have now to begin to overcome those obstacles that separate you from the object of your dreams. Hard as the facts of life may be, you can not afford to give up dreaming, like the great emancipator, of an object yet to be achieved. Like with him, let it be your Jerusalem.

The Apostle John had a vision. He saw the New Jerusalem. It had taken the place of the old. There are continuous changes taking place in the skies, flaming worlds assuming new forms. What is true in the heavens of the universe is true in the heavens of our own making. Your New Jerusalem must be our old world made new by projecting yourselves into it. It is the city in which Christian ideals are embodied, where, through you, they must find ennobling expression. It is the city of God. Within its gates your feet shall stand.

Where there are gates, there is of necessity a wall. The ancient city of Jerusalem was surrounded by huge walls, so is the Jerusalem of your dream. What does the wall you have to overcome consist of? The hindering structure which you are facing was laid in the days of the world war. Instead of the promised height of happiness that would follow the enemy's defeat, adversity is the people's portion. Commercial failures on a grand scale, lack of the purchasing power, unemployment, the pitching of class against class, are some of the stones out of which the wall has been built around the Jerusalem of which you have dreamed. But there is hope, for those walls have gates.

Of the seven original gates of Jerusalem, four are still used, the Jaffa Gate, the Damascus Gate, Stephen's Gate, and Zion's Gate.

The Herod Gate.

Herod's Gate, named after him who from the days of the manger at Bethlehem sought to destroy the child that was meant to rule man's loftiest ambition, is closed. Herod was a cruel

and despotic king of Judea. But his gate is closed. No longer can cruelty and despotism achieve those glories which in olden days were tendered to those who in military fashions suppressed, or tried to suppress the world about them.

War is no longer considered a means to life, liberty, and happiness. In a government pamphlet, "Industrial Mobilization Plan," you can read this, "War is no longer simply a battle between armed forces in the field . . . The conflict extends from the soldier in the most forward lines to the humblest citizen in the remotest hamlet in the rear." President Roosevelt has called it murder and useless. A high military official has said, "All these new tools (of war) have one diabolical feature in common: they are not selective. In order to use them at their highest efficiency it is necessary to kill civilians—men, women and children." The extreme cruelty of modern warfare on the one hand, and the modern means of communication and arbitration on the other, should remove wholesale killing as the gate through which we may force our way into the city of a beautiful dream. The Gate of Herod is closed.

The Jaffa Gate.

The street passing through Jaffa Gate leads to Jaffa, the sea-port of Jerusalem, about thirty miles west. For thousands of years the gate has presented about the same picture. Thinking of these ancient mariners who launched out into uncharted seas you can not help but admire their enterprising spirit. This is **The Gate of Adventure.**

The Jewish people have been of an enterprising disposition from the very beginning. The story of the Jew in America begins with its discovery. When 300,000 Jews were expelled from Spain in 1492 many of them settled in New Amsterdam. Peter Stuyvesant, the governor, did not entirely approve of their plans and ordered them to leave, but finally permitted them to stay under certain restrictions. They were not allowed to enter public service, nor to open retail shops. What happened? Forbidden to deal in new clothing they bought and sold that which was used. Forbidden to deal in merchandise, they found riches in waste, old iron, rags, and rabbit skins. His enterprising spirit, the spirit of adventure turned adversity into success. New York, where once he was forbidden to enter, is today the world's largest center of Jewish population. Contemplating at the Jaffa Gate, watching the departing sons of Abraham, should arouse in you the spirit of adventure.

Ancient mariners used to sail along the coast from headland to headland. When therefore one day sailors arrived from the open sea who had taken for their guidance the stars above them, they were laughed at and it was not believed that they had left the coast out of sight. The world had to learn that the worthwhile captain has to launch out into the deep, forget old practices of sailing and follow a star.

You are standing today at the threshold of the most astounding changes in the social, economic, and international world. The old practice of skipping from headland to headland is rapidly discarded and captains of human destiny are guided by their stars. Yes, and you are adventurers, abounding in life, and looking forward to the opportunities of a new day in the world's history, and you have to quit following that which is conventional, you have to leave the headlands and follow the stars in the spirit of real adventure.

The Damascus Gate.

In A. D. 36 Saul of Tarsus passed through the Damascus Gate going north, accompanied with military force and orders in his hands to exterminate the Christians.

Before he reached Damascus he saw a great light, he heard a voice, over-powered by the experience he fell to the ground, realizing that only divine nature could thus stop him in his terrible intent, he cried out, "Lord, what is it that I shall do?" A new life, a new conviction came over him, and henceforth he was called Paul and became the foremost apostle in Christendom. Paul left the Damascus gate with the conviction that in duty to the God of Israel he had to help in killing the Christians. He returned to the city with the conviction that he is ready to die for and with them. Let us call the Damascus Gate the **Gate of Conviction**.

All of us, have to pass through critical experiences that will lead to convictions contrary to what we may have thought to be the truth which will govern effectively our relation to God and man. Without firm convictions you will never be able to pass through the wall of your Jerusalem.

Does it make any difference what sort of books you have in a library, what magazines are on the table of your home, what pictures on the wall? Most certainly it does. The thoughts in books, the pictures on the wall are meant to inspire and to guide you. When Saul of Tarsus left Jerusalem he had the picture of a God in his mind who spewed destruction over the Christians. When he returned the picture was changed. The features of the meek Nazarene, of Jesus, were seen and Paul was convinced of the truth of the word, "I and the Father are one." You too must pass through the Damascus Gate and gain a clear conviction of how to serve your God.

Stephen's Gate.

At the beginning of the Christian era, Stephen, one of the first seven deacons in the church of Jerusalem, became the first martyr of the Christian Church. It was outside this gate that Stephen, who had ventured into a new conception of God and social relations, not willing to give up his faith, was stoned to death. Saul of

Tarsus was in charge of the proceedings. No wonder he called himself later a "chief among the sinners." Stephen's Gate makes you think. It is the **Gate of Sacrifice**.

The willingness to sacrifice, as a test of your conviction, is part of the Christian religion. Jesus made it even a condition. When he proceeded to build his spiritual kingdom we see him standing over against the wills and hearts of men, inviting and attracting them to bring sacrifice, claiming and accepting it when it was offered. He asks his disciples to sacrifice their livelihood and the prospects by his "Follow me." There is no approach to the Holy of Holies in the Jerusalem of your dream, except by sacrifice. No one knows his real self until he has passed the test of sacrifice.

A few years ago the airship "Italia" under Nobile's command, on its way to the Northpole met with disaster and had to be abandoned. On their way to safety two of the mortally wounded were left to their fate. The world was indignant. Upon a thorough Italian government investigation the action of the commander was condemned. The one-time hero had failed to meet his test in the crucial hour. The spirit of sacrifice was not present.

When about the same time the Cleveland clinic hospital went up in flames where many lost their lives, there was one Gladys Gibson, a telephone operator. She saw the lethal fumes approaching. She heard the shouts and screams, but she remained staunchly at her post, sending the alarm throughout the buildings, until she collapsed. A little while later she was dead. No celebrated heroine was she, but brave, loyal, and willing to make the last sacrifice to save others. Many are the stories of like tenor. You are beset with frailties and habits you might want to be rid of. You are prone to err and sin, but underneath all these may be a heart of gold you do not know you possess until the test comes.

There was one Simon among the twelve who followed the Master. The one to whom Jesus had once said, "Thou are a rock, thou art Peter, and upon this rock I will build my church." Yet, he failed the Master in the night in which he was betrayed. Nevertheless Jesus knew Peter better than Peter knew himself. On the day of Pentecost the real Simon Peter became known. So it may be with you. You have failed here and there, you have sinned but underneath it all God has given you a heart which is ready to make sacrifice. Like Stephen make your way through the Gate of Sacrifice.

Zion's Gate.

Zion's Gate, leads us to the highest of the hills upon which Jerusalem is built. This portion of the city has given to all of Jerusalem the name of Zion, which in turn became the symbol of God, the holy city. Forcing the gates of your dreams you must finally aspire for that highest point, the **Gate of Holy Vision**.

What is the worth of your life? It is, that you know your place on earth as pilgrims, strangers, who "have here no abiding city, but seek the city which is to come." Your travels around the walls of Jerusalem are not ended until, with living faith in your heart, you can stand at the last gate and demand,

"Open now the gates of beauty, Zion let me enter there,

Where my soul in joyful duty waits for God who answers prayer."

Hidden in a far corner of the city of Milan in Italy stands a little church dating back to the middle of the fourth century. It is plain and undecorated on the outside; within it is full of ancient treasure. Its chief glory is the great altar of pure gold, studded with gems given by the women of Milan, presenting scenes from the life of Christ and Milan's patron saint Ambrose, who had given all his wealth to the poor. Theodosius the Great, the emperor, invited seven thousand people from Thessalonica to his circus to see the games. They were attacked and all slain. Ambrose then wrote the emperor not to approach the altar for he could not offer the services in the presence of one whose hands

were stained with blood. When the emperor came after all, Ambrose stood in front of the closed gates to the church and dared him to enter, except over his dead body. Christian principles had closed the doors of God's realm against an emperor.

There are people today who by their willful opposition to social welfare, by cowardice, by mere inertia, by a deliberate refusal to be in sympathy with service to their fellowmen, close against themselves the gates of Jerusalem. Those gates are taken only by force in the spirit of adventure, conviction, sacrifice, and holy vision. So then encompass your Jerusalem, the object of your dream, your city of God, that to you the gates may be opened wide, and from within you may hear the voice, "Enter into his gates with thanksgiving, and into His courts with praise."

A MAN FACES JESUS

By the REV. ROBERT C. CARLSON

John 3:3. "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God."

The average man finds his parallel in Nicodemus, a citizen concerned with current problems, sincerely seeking information from any source, hoping to see eventually the perfect state. Nicodemus sought to live effectively. He was a church member and a councillor in the Sanhedrin. Nevertheless he had but a vague conception of the kingdom of God. He could not see it. However he recognized the uniqueness of Jesus. In his night he went to him. Today's man will do the same. A man seeks Christ in the night of sorrow, in the night of bewilderment, in the night of hardship. Jesus is seldom sought at other times. But when a man really faces Jesus a scene of dramatic power is presented. There are before us but two characters, Nicodemus and Jesus—you and the Christ.

Nicodemus asks no question but the Nazarene sees the mist that obscures this good man's vision. It had not lifted for Nicodemus and Jesus knew the reason. Jesus answered the questioning life, "Except a man be born again, he cannot see the kingdom of God." Nicodemus understood the implication but side-stepped the issue. Jesus pressed him, "Art thou a leader in Israel and understandest not these things?" Some men prefer to remain ignorant. The kingdom remains befogged because we are unwilling to be born again. We exercise spiritual birth-control to the extent of denying the coming of God's kingdom here on earth. This explains the present difficulty of the church. A cloud obscures the kingdom. In our night we seek Jesus. "Ye must be born again."

The church's success or failure depends upon certain other factors than "being born again." The church is strong in sympathetic areas but weak in others. It is strong in sections where men and women because of habit or because

they really value its ministries, support its services, carry on its activities and send children to its schools. The man outside has not been influenced greatly by the fundamental message of the church. The future of the average church depends largely upon heredity or an influx of sympathetic people into the community. Gains through conversion have been negligible. Where the community attracts for one reason or another, economically or esthetically, the church notes an increase if the newcomers are congenial. However the reverse is too often the case. In many homes the children have not caught the former interest of their parents. If the community has failed to grow or newcomers have been of a different type the church has suffered. In many cities and villages the young folks have moved away and for various reasons have neglected attendance at church. They never were born again. New residents often fail to choose the church as worthy of attention. In too many instances the church is changed by the community—not the community by the church. When finally the church finds the opposition too strong it moves out and leaves the task to opposing forces. The church moves from the difficult area and pays its leaders to go to fields afar, such as Latin America, Jerusalem or Africa to present its message to Latins, Jews and dark skinned races, people akin to those who surrounded the closed church at home. The foreign endeavor is praiseworthy and essential but it is regrettable that a field similar to that which is abroad is poorly approached at the very door of many a church at home. Christ sees the bewilderment and urges that we must be born again if we are to see the kingdom of God.

The church has been forceful in presenting ideals. Today leaders are still strong in presenting them but a majority of the members fail to give them positive expression. When certain conditions are confronted ideals move out. Uni-

versity students and church folks declare against economic conditions and war but in the twinkling of an eye many join the mass appeal. They take advantage of low priced products, particularly wearing apparel, produced under outstandingly bad regulations. We must be born again if we are to see the kingdom. A recent article revealed that lawyers while in public office fought wrongs heroically but upon assuming private practice entered vigorously into schemes they once condemned. Church members will cry out against gambling and then buy wholly speculative stock. Even ministers express themselves as being unopposed to buying on a rising market. A member of an official board tells frequently that if ever he visits Monte Carlo he expects to buy \$15.00 worth of chips and take a chance. Church members are often seen at the casino tables because gambling is the thing to do at Monte Carlo. Night clubs are patronized occasionally for fun and curiosity even though high life is bitterly condemned. Lottery tickets are being sold by church members who feel justified if the cause is worthy. Folks attend the most inferior entertainments and register no effective protests personally. Churches are often used for purposes having no particular spiritual or moral benefit even though they lower the tone of the church in the estimation of those whom the sponsoring organizations hope to win. The questionable activities are often resorted to because of a decreased demand for, or a weak presentation of the church's principal products. Drug stores are doing the same thing. The church of today justifies itself by claiming that financial and social advantages are gained through these activities. In our bewilderment and fog Christ insist that we must be born again.

Many churches are forceful in their liturgical appeals but appear to have lost effectiveness in

their permissible emphasis upon form. It seems impossible to vitalize strictly formal worship. There is something lacking. Christ knows the answer to our perplexity.

The church has been forceful in changing lives and conditions. But of late little stock is placed in the effectiveness of remaking men through the power of the Holy Spirit. Today the church depends too much upon the doubtful ally of law and measures are enacted without giving enough heed to large disgruntled groups. Laws created for moral control become dead letters unless men's hearts are in accord with their demands.

What is needed now is a deepening of the spiritual life of leaders and members. There is need for sacrificial approaches at home and abroad. Ideals ought to be upheld regardless of cost. As to liturgy there is need for symbolical expression in ordered worship but first there must be something welling up within the hearts of individuals that craves expression. The high principles of Christ are superior to man-made laws for the control of a man but it requires robust faith to trust their effectiveness. The church must emphasize its distinctive reason for existence. "Ye must be born again." If this message is no longer pertinent members ought to direct their energies elsewhere. Recently ten men chosen at random were asked if they thought enough of the church to have it continue its activities. Four happened to be Roman Catholics, four were inactive Protestants while two were connected with no church. All were convinced that the church was absolutely essential. If the message is of value let's see it backed and presented by all. Challenge every church to stress the power of Christ as the true basis for successful living.

"JOURNEYS NEVER COMPLETED"

By FINLEY KEECH, First Baptist Church, Rahway, N. J.

Romans 15:24. "Whensoever I take my journey into Spain . . ."

The Bible is a Book of journeying people. It begins with the journey of Adam and Eve out of the garden of Eden and closes with the journey of humankind to the Eternal City. Through its pages march men and women, boys and girls, good and bad, careless and indifferent, intelligent and ignorant, citizen and foreigner, rich and poor, saint and sinner, king and peasant. There is no one left out. Abraham journeyed into Canaan; Noah "walked with God" to Ararat; the Israelites traveled through the wilderness of Arabia; Jonah goes to Nineveh; Amos betook himself to Bethel and Gilgal; Jesus journeyed to Capernaum and throughout Galilee and Calvary! Turn to most any place in the books, and you will find men making a journey.

So that when Paul speaks in terms of going to Spain he is in complete accord with the character of the book that records his deeds. In fact, Paul's life is best known by his journeys—from

his trip to Damascus to his final journey to Rome. We know his activities by the number of the missionary journeys he was taking. His travels took him all over the Mediterranean world, and into many of its cities and towns. His heart was thrilled with the thought that some day he would visit Rome and preach Christ there. His pulse quickened the more as he thought of far-off Spain and the privilege it would be to carry the message there. The very name of Spain, even in that day, carried with it something of the romantic spell that has surrounded it since. Had not Rome and Carthage fought for possession of the peninsula? Had not Hannibal given his great name to its history, along with that of his father and brother? Who would not thrill at the thought of bringing Christ to these people, too, after knowing what His power had wrought in Syria, Asia Minor and around the Aegean Sea? Who is there so devoid of spirit that he could miss the enthusiasm, the inspiration with which Paul penned the

words: "Whosoever I take my journey into Spain . . ."

I

"Whosoever I take my journey into Spain."

But, alas, Paul was never to complete that journey! He would start it. He would hold the old-time fervor and the original hope for it. He might have completed many another missionary journey—but not this one! Had he been able to add this to his other dynamic exploits for the Master, there is no telling what would have happened to the history of Europe and the church. It reminds us of that other Journey of Terah along the "fertile crescent," which was never completed. It reminds us of Moses leading the children of Israel out from Egyptian bondage to the "promised land" which he himself was never to see. It reminds us of that other journey of Paul's to Damascus, which he completed, but in an altogether different spirit than that in which it began.

"Whosoever I take my journey into Spain."

How was he to know it could not be! Yet herein is our message.

Notice first, with what vast conceptions Paul thought of his task for Christ. It was no mean journey from Palestine to the opposite end of the Mediterranean at that time. It would involve months of travel and untold hardships in those camel days and clumsy sailing vessels. It was something to challenge the most dauntless soul. Yet with what fine fervor he speaks of it. How surely he counts on it being done. During the early part of his ministry he may have thought only in terms of Gentiles in Palestine; then Asia Minor; then over to Corinth, Athens and up to Ephesus and Thessalonica. Now he is thinking in terms of Spain, stopping at Rome on the way. One wonders if he knew of the British Isles, and if he did not hold a hope of some day taking Christ to that far-off land. How far-flung his visions of Christ's kingdom, and his place in it.

Think, too, of how he did not allow his hopes for reaching Spain to relieve him of his immediate duties and present obligations. He had an offering from the churches for the poor saints at Jerusalem—and he could not be remiss in that trust. They needed him, so he must go to Jerusalem first. Then he would come to Rome and bring the Christians there the "fullness of the blessing of the gospel." After all, Rome was on the way to Spain. He could not very well be discourteous to those struggling saints, so he would go there first. Then he would go to Spain. He would not skimp either Jerusalem or Rome, because of his high hopes for Spain.

Consider, as well, that he never lost his enthusiasm for Christ when it began to be apparent that he would never see Spain. Lying as a prisoner in Rome, he did some of his finest letter writing. His spirit was not stifled in the least. He poured his soul into the inspiring of these other Christians with finer delicateness than ever before. He kept his heart full and his soul fresh—even though his hopes for Spain were waning. While he was preparing to make Spain the culminating activity of his Christian career, he was actually living the supreme climax of his life work on the way to Spain. It was in Rome, not Spain, where his immediate hope

resided. He must meet the immediate situation—and leave Spain in God's hands. It may be he would never see Spain, but he would trust God to care for that.

II

In the lives of every one of us there are these "castles in Spain." Every one of us will have some of these "journeys never completed." With some it may be a fond hope that has never been realized. With others some ambition not attained. With some it may represent some cherished aspiration for their children; while others will think of only a half-hearted loyalty to Christ when they hoped they might have proved stronger in His service. Journeys never completed! If we have been alert to life at all, we know what they are. We have felt them in our experience as discouragement and frustrated hopes have assailed us. There is something universal in this experience that Paul had, and in the mixed feelings with which he wrote these words telling of his aspirations which he could not know were never to be.

To all such people our text makes some very practical suggestions. First, plan your share in the kingdom of Christ on a large scale. Get away from the petty, the local, the trite. See the vast scope of Christ's message for the world. See the great enterprises the kingdom involves. Know the different peoples the world over where His Spirit has found lodgment in hearts. Plan your share in the kingdom on a large scale. See the glory of it, the challenge of it. Remember, Paul planned on going to Spain.

Some pessimist will suggest: "Oh, what's the use? You'll never reach your hopes?" Let Elinor Lennen reply:

Better a scar to show the arrow came
Than to go through life unscathed by any mark;
Better the ashes eloquent of flame
Than to have the spirit's hearth forever dark.
Better to lose than miss the chance of gain,
Better a broken than a rusted knife!
Better to know love, even as a pain,
Than meeting death all unaware of life!
Better a large plan unattained than not to have planned at all. Better a Paul writing from a Roman prison than that he never thought of a journey to Spain!

In the second place, never allow what you hope to attain in the future to blind you to immediate duties. In truth, it is the doing of the thing at hand which makes possible the attaining of our future hopes. So many of us are like the little boy sitting at the table, knife and fork in hand, his meal before him, dreaming of what he is going to do with all the hours of the afternoon. When, if it only dawned upon him, the sooner he ate his dinner the sooner he could be out achieving his dreams for those happy hours.

There are so many people who dream so much about being a millionaire and what they would do with all they earned, that they never get far enough to save the first hundred dollars. There are so many folks who would like to be Caruso, but they spend so much time dreaming of it that they never take the first vocal lesson. They are like the one who would like to be a strong, Christ-like follower of Jesus, but who never bothers about Bible study or praying or

real service where they live. Paul dreamed of Spain, but he had an immediate task in Jerusalem and Rome. Furthermore, he says that when he comes to Rome he would come "in the fullness of the blessing of the gospel." He would not skimp Rome or Jerusalem because he wanted to go to Spain. Yet how many people there are who skimp Rahway because they would like to live in London; who cannot be very Christian to the Chinese in Rahway because they are so much interested in making Christians in China! The way to make future hopes sure is to live the present to the full.

In the third place, we should never lose our enthusiasm for Christ simply because it looks as though we are not going to get all we hoped for in life. In truth, is this not one of the places where Christ can mean the most to us? Yet there are a great many who are like sulking children the minute a hope is frustrated. They cannot trust God enough to be sweet-spirited in disappointment. Few of us have reached the heights of one of our great thinkers, who could say: "What I hoped to be and was not, comforts me." There are still some things for which we can trust God in this world—and one of them is with our "journeys never completed." Trust God with these, while we make the most of present duties that confront us. No matter how much Paul wanted to go to Spain, he did not allow his Roman prison to dampen his enthusiasm nor did he neglect his loyalty to Christ.

III

Life is a bunch of "journeys never completed." It cannot be otherwise unless our hopes are dead and our faith stagnant.

There are two attitudes, in general, we can have toward these frustrated phases of our lives. They are revealed in two outstanding personalities of the past century or so. One is the bitterness, chagrin, resentment, heartburn and

dispairing inactivity of those last six years of Napoleon at St. Helena! The other is presented by the scene at Chitambro in central Africa at 4 o'clock on the morning of May 1, 1873, when the natives found the cold body of David Livingstone kneeling by his bedside with his head resting on his hands as in the attitude of prayer! Both men had great hopes along different lines. Both put limitless energies into fulfilling these hopes. Neither fully realized all for which he had hoped. Yet they had entirely different attitudes toward their "journeys never completed." We can allow our frustrated hopes to make us bitter and resentful; or they can bring us to our knees before God.

Every Christian will plan large for his work in the kingdom of God. He will never allow distant hopes to blind him to present duties. And he will trust God for every unrealized ambition. His life will be as Livingstone thought of the great river, as he talked with the native chief at Victoria Falls:

"Where goes the river?" Livingstone inquired.

Then did a dusky Solomon declare

With naked dignity and learned air:

"White Chief, the knowledge many have desired
We give to you. It is a lion tired

By a great leap, who seeks afar his lair,
Sleeps, and by sand is covered; none knows
where."

Thus the witch-doctor, confident, inspired!

Th' intrepid Traveller thought otherwise.

Ever he journeyed on undauntedly.

Not years of loneliness; nor nightly cries—

Perils of man and beast; not agony

Of burning days of fever and of flies

Deterring; till at last—"The sea, the sea!"

—Arthur Vine Hall

So with the one who trusts God for the "journeys never completed." His life shall go on and on and on, until at last—"the sea, the sea!" The sea of God's eternal light and life and love!

WHAT DOES THE HOLY SPIRIT MEAN TO YOU?

By GEORGE EVANS, Downs Baptist Chapel, Clapton, England.

This Jesus hath God raised up . . . therefore being by the power of God exalted and having received of the Father the promise of the Holy Spirit he hath shed for this, which ye now see and hear.
—Acts 2:32-33.

The Fact of Jesus and the Fact of the Spirit
1. Turning to the scripture we read, we see that the Christian is called to be loyal, to two sets of facts—the fact of Jesus, and the fact of the Holy Spirit.

If a Christian has a loyalty to one fact and not to the other his spiritual life will be in deep things distorted and impoverished. The fact of Jesus is final. We speak of the finished work of Christ, and we rightly speak. God broke into human life in a unique way in the Son, and for our salvation. Therein God the Saviour is revealed once and for all. And so it is that our first, abiding, and supreme loyalty is to God

in Christ. We, too, say with Peter, "There is none other name given under heaven whereby we may be saved." Again and again the Church has to return to the fact of Jesus. Also the Christian has continually to bring his own experience to the fact of Jesus. A man will commonly say that he must be loyal to his own conscience, as if that were the final authority. What is a man's conscience? Is it inevitably one with God? Christ is the Lord of the conscience. And if a man says that he is guided by God, how can he know that he is not self-deceived; that he is following God and not the desires of the self? Only by the fact of Christ. There is no guidance of God which is contrary to that fact. The fact of Jesus is often a shattering fact for the Christian in his illusions, his escapes, and his day-dreams.

The fact of Jesus is the action of God once and for all. The fact of the Holy Spirit is the unfinished work of God. The fact of Jesus is an

event in the past. The fact of the Holy Spirit is a continuous action of God in history and in the present. "He hath poured forth this which ye now see and hear." Peter knew the fact of Jesus. "Lord, Thou knowest all things; Thou knowest that I love Thee." But he knew also the joyous fact of the Holy Spirit. And he knew through searching and sorrowful experience that the Holy Spirit was a fact as absolutely indispensable in his salvation as the fact of Jesus. And are not we like Peter—halt and blind, if we know Jesus only, and not the Holy Spirit? We need, therefore, to get a content for the name "Holy Spirit," so that it shall become a name vital, rich, glowing, like the name "Jesus."

The Life that is Spirit

The simplest and swiftest way is to turn again to the fact of Jesus. The first picture for the imagination in the Gospels is of the Babe. If you had lived in Nazareth and had met Mary and Jesus the babe, with other mothers and their little ones, could you have distinguished Jesus from them all by outer sign? You could not. But Jesus in His baptism, Jesus in His ministry, Jesus choosing the Cross, He is different. Those differences were the reality of the Holy Spirit. We need to become aware of the Holy Spirit as "Life"; the Life of God; the Life of God in Jesus; Life definite, concrete, particular, rich, and beyond the natural and human.

What then is the work of the Holy Spirit as distinct from the finished work of Christ? In Christ there is a revelation of God unique and final. In Christ the salvation we could neither achieve nor earn is wrought and manifest for us. What then remains? This—how is the salvation wrought for me, and offered without money and without price, to become fact and actuality within me? The Holy Spirit is God in action within me, to bring Christ to birth within me. By the Holy Spirit the gift of God in Christ is made our possession, until Christ be formed in us. The spiritual pilgrimage of Jesus is begun and continued within our souls—the unfinished work of God. "I live, yet not I but Christ liveth in me," says Paul. That is the work of the Holy Spirit—a life beyond the human, a life impossible for the human. We can see the fact of Christ, and the fact of the Holy Spirit in the experience of Peter. Peter knew Jesus. Peter was one of the few who had the courage to live with Christ. Peter knew the revelation of God in Him: "Thou art . . . the Son of the Living God." And what a shattering fact for Peter was Jesus! Peter was often brought to a halt by the Life: "Depart from me, for I am a sinful man, O Lord." But the Cross of our Lord broke Peter utterly. "And Peter went out and wept bitterly." All his illusions about his human character, his human capacities, his human goodness were in irretrievable ruin about his feet. The fact of Jesus was to Peter, to the end of his life, unique, final, indispensable. All that was a work of God for Peter's

salvation, but another work of God was needed—a work to take Peter's humanity and recreate it a son of God.

Beginning With Christ

The Christian is called into two loyalties and into a twofold experience—the fact and experience of Christ; and the fact and experience of the Holy Spirit. We begin with the fact of Christ. We cannot begin anywhere else.

You have seen your salvation in Christ; you have seen the quality of life of the Son; you have believed that Christ is God for you—the Rock of Ages. And then you have set to work by self-discipline, and prayer, and service to become more and more like Christ. And what happens? Is it victory and abundance? It is not, and it never will be. The life of a son of God is beyond the human, and no man can make himself like Christ, however long and desperately he strive. The life of the Son is a new creation, and only God the Holy Spirit can remake us. Then cease your strivings and let God the Holy Spirit complete the work He has begun in the Son. Let the Holy Spirit teach you the forms of "self" in you which you are unwilling to let go; or of which you are ignorant. Ask the Holy Spirit to teach you His next step for you, being what you are, and where you are, and to give you grace to take it with Him, however simple, however costly. When you have taken that step in obedience the adventure of God the Holy Spirit has begun in you. The next step will be made plain. There may be neglected obediences to clear up—little things easy to excuse, big things pushed away into the unconscious again and again—I do not know. Grains of sand in the petrol tank can stop the car as effectively as a telegraph pole. The quality of life which is manifest in Christ is not meant to be for us a fact far away and long ago. It is not such a fact. That quality of life is around us here and now; it is seeking us; seeking us to be within us a well of water springing up into everlasting life; seeking us as abundant life; seeking us to be victory where now from self we are defeated and despairing; seeking us to make us a new creation. Who then in this fellowship will cease from "self" and begin a walk with the Spirit, step by step, letting God the Holy Spirit reveal, change, guide. Begin. Begin in your simplicity, in your confusion, in your ignorance. Offer what you know of yourself to what you know of God in Christ. The living God loves you; the living God loves you just as you are; the living God in the Holy Spirit will come alongside your life and your situation. He will give you light; He will give you power to follow Him in one definite obedience and another. And though in your body you continue in this present world, the spiritual pilgrimage of a son of God has begun in you, and, blessed be God the Holy Spirit! will never cease.

—From *The Christian World Pulpit*.

DRAMA and PAGEANTRY

THE SPLENDID GIFT.

Arranged for Mother's Day from a story by C. J. Dennis, as published in the Melbourne Herald.

Scene: Waiting Room in Railway Station.

Characters: Joe Venables, a prominent business man.

Mrs. Joe Venables, a middle-aged matron.

Ella Venables, an only daughter.

Albert Martin, the hero.

The Porter.

Alfred Meeks, business associate of Joe Venables.

People walking about to carry out idea of Waiting Room atmosphere.

Organ softly, as in the distance, "Ave Maria" by Schubert.

(Enter Joe Venables, Mrs. Venables. Ella Venables, all carrying bags, which are deposited in usual manner near bench. Mr. Venables wears a gloomy, worried expression, Mrs. Venables is anxious, but resigned.)

Mrs. Venables: "Have you made any arrangements about the car, Daddy?" *(Mr. Venables merely glares at her for reply, and she continues)* "If you haven't, Ella and I want to stay in town for the final arrangements of the Crippled Children's Bazaar this afternoon. Tomorrow I want to take part in the city Charity Drive for funds and clothing, and Ella has some very special last minute plans for the Children's Day drama at the Church."

Mr. Venables: "You know, my dear, that I don't want any member of my family to be seen driving about in that old car. It is not good business for us to be using it, but I can't replace it now. Besides, all these folderols, Charities, Crippled Children, Orphanages . . . they are all well enough when things are going well, when one has extra money, but now . . ."

Ella: "O Dad, we have gone over that so many times, can't we be just a little pleasant now, that you are to be away? Besides, I promised Jimmy Kirk that we could use the car to drive out to his mother's at the hospital."

Mr. Venables: "What, you—, you plan to take that cheerful young ass, Jimmy Kirk, out in that old skeleton, so the bankers who hold my notes can gloat over me? *(Pokes hands into pockets to show distress and rage.)* Never!"

Mrs. Venables: "Why worry about those little things now. You told me only yesterday that your business was improving. After all, everyone else is in the same fix, and no one gloats over what you think of as *your* misfortune." *(For reply, he turns his back and walks slowly back and forth.)* "We know Mr. Meeks will soon be coming, and you have business matters to talk over, so we might as well go on our way." *(Mother and daughter say goodbye, (any manner you choose), and depart.)*

Enter Albert Martin, a strange-seeming youth of queer garb and figure. Coat, vest and trousers

do not match, are worn, and trousers far too short. All meticulously clean, including his shoes which carry a lustrous polish. Collar is high, at least 10 years out of date, and in his hand he carries small bunch of wilted flowers of bright color. As he walks toward Mr. Venables, that gentleman's expression shows his contempt, and under his breath he hisses, "Dippy, such people should be put away and cared for."

Pausing before him, the youth gazes intently at Mr. Venables, obviously glad to see a fellow passenger, and says, "Isn't it a most glorious day, sir?" To save discussion, Mr. Venables agrees curtly. "Sometimes I think," continued the youth, "that God must have a glorious time making mornings like these for His people to enjoy. My mother says He does."

Mr. Venables: "Quite." *(Obviously trying to humor an unfortunate being.)*

Albert Martin: "I like the rain, too. It rained yesterday, you remember. I spent an hour watching it. Like little silver spears it fell, sparkling and splashing. I didn't imagine it could be so wonderful. May I sit down on this seat, sir?" *(Points to seat. Mr. Venables still standing gestures to him to sit, the while hoping that his train would come.)*

Albert Martin: "Thanks" with an air of having received gracious permission. He sits, stares for some minutes at his boots. Mr. Venables is chagrined as he watches a look of ecstasy on the youth's face, and decides he must be insane. The youth says, "Have you noticed my boots. Mother said I worked too hard on them, but to see the polish coming is almost like a miracle. I have always loved smooth-feeling things, like furniture and glass. They seemed such kindly things. Mother says that is a quaint fancy. Of course, you have heard of my mother, sir? Everybody has. I am Albert Martin."

Mr. Venables: "Of course," stammering, since he could not remember ever having heard the name nor seen this strange being.

Albert Martin: "My mother is the most wonderful woman in all the world, and the most beautiful. You heard about her gift to me sir this year? It was in all the papers. She gave me a miracle, sir. Not many mothers have done that. We have been very patient for many years; she said we must be. And now that it has come, she wants me to believe that God did it all. But she can't deceive me any longer. He helped, of course, but it was mother's gift. Don't you think it wonderful, sir?"

Mr. Venables: *(Incredulous)* "Amazing."

Albert Martin: *(Studying something afar off through the room window)* He points, "Just look at that picture, sir. Isn't it glorious? The little girl's hair. That's yellow, I know and her eyes are blue. The grass is green, beautiful green! Isn't color exciting? The most astonishing thing—flowers, look *(as he holds up bunch in his hand)*, could anything be lovelier? Doesn't color delight you, amaze you, sir?"

Mr. Venables: (Staring) "Naturally." He studies watch, and remarks, "My train will be here soon."

Albert Martin: "Mine, too" (as he jumps to his feet.) "I'm going too, but don't you trouble, sir. I'll find a seat quite easily, and goodbye, sir."

Enter the Porter to get Mr. Venables bags and instructions. He calls after the departing youth, "Good luck, Albert."

Mr. Venables: "Bit excited!"

Porter: "Yessir, he am. Wonderful operation, wasn't it."

Mr. Venables: "Operation? I don't understand."

Porter: "Begging your pardon sir. I thought you knew sir. I thought everyone about here knew old Mrs. Martin. Does a bit of cleanin' an' scrubbin' about the district. For years an' years she's been savin' up dribs an' drabs to pay for her Albert's gift, as she calls it. Some of us tried to help her in a quiet way, but she wasn't takin' that on. Pride? You'd be surprised, sir. An' then, by a bit of luck when that big doctor feller come from the big city this year, she had enough saved up. So Albert got his gift at last. Bit of all right, wasn't it? No wonder he's excited. This is the first day he's been out by hisself, seein' things."

Mr. Venables: "But this operation? Was it for the brain?"

Porter: "Brain, sir? How d'yer mean? Excuse me; I thought you'd be bound to know. Young Albert, before this operation—in fact, ever since he was a bit of a year-old baby—has been stone blind."

Mr. Venables: (Obviously disconcerted,) gasps "Blind!" (Feeling for a seat), "Blind!" The porter begins to fumble with the bags. Enter Mr. Meeks, important, grouchy, glowering.

Mr. Meeks: Grumbles, "Morning." He gets no response and turns to study his associate. He thinks Venables ill, but is puzzled by a slowly changing expression as though he had had a dream, through which all his business worries had been wiped out.

Mr. Venables: Rising to his feet, "Blind! Stone blind!"

Mr. Meeks: "What do you mean? Who, —blind?" (excitedly).

Mr. Venables: "Albert Martin, —and I, too, for nearly 20 years!"

Mr. Meeks: "Yes, yes, I see." (Trying to humor his friend, whom he believed to have become unbalanced through mental strain).

Mr. Venables: "Porter, don't bother taking those bags out. Where is the telephone. Get me the directory." The porter rushes to the desk, while Venables draws a card out of his pocket on which he had written the telephone number his wife had given him a few minutes before, he follows porter slowly to the telephone. He gives number. As answer comes, he asks for name of superintendent. After a short interval he says: "This Mr. Ferguson? This is Venables talking. You asked me a month ago for \$5,000.00 for your special fund for summer camps. My business has improved enough so I can let you have that this afternoon. By the way, if my daughter is there, will you put her on the line please? All right, I'll wait." (Waits) "Hello Ella! I've changed my mind about going this

week. No, no—perfectly well. This is Mother's Day, and I thought I had better put off my trip until next week. If you and Jimmy Kirk can come down to get me, I'll go out to the hospital with you. I have some other business there anyhow. Goodbye—," He calls another number, and waits. Then, "Hello, this James Kirk, the superintendent? Yes, this is Venables. You remember about the solicitation for funds the first of the year. Yeah—I couldn't then, but things are different now and I can let you have what you need for those special medical machines. No—no that is not necessary, order the machines and send me the bill." He replaces the receiver, a glorious smile covering his usually stern face. The porter is grinning but mystified. He asks, "Shall I take your bags, sir?"

Mr. Venables: "Yes, Shammy. Take them out to that machine. I'll take the train next week." The door opens and in bursts Ella and young Jimmy Kirk, happy but questioning. Ella studies her father's face, and then throws her arms about him.

Mr. Meeks: "Venables, are you cancelling the trip to the conference? That will cost you thousands."

Mr. Venables: "I know, but I have other things to do today."

Mr. Meeks: "You must be crazy, a blind fool."

Venables: "I was crazy, and a blind fool, but thanks to Albert Martin I have recovered. Now I am celebrating. Good day, Meeks."

END.

THINGS THAT MATTER.

For Memorial Day. A Lesson on "Why we have Wars, Corrupt Politics, and Other Social Evils.

Scene I: The Office of the Supervisor in Local Charities. Plain.

Characters: Mrs. Blossom, the mother of a family in moderate circumstance. The Supervisor in the Local Charities district, Miss Henderson. Other people, merely to add atmosphere. Visitors should enter and leave the office as is customary in such an office. They must show interest and attention in conversation.

Miss Henderson is seated at her desk working on reports. There are stacks of clothing piled about on several chairs; baskets of canned goods and groceries are standing about. A map of the city on the wall. Mrs. Blossom enters:

Mrs. Blossom: "I just need encouragement this morning, Miss Henderson. I am so worried about this awful war we're going to have, I can't work, nor sleep, nor do anything. Albert is going on 17, James is 19, and Mr. Blossom out of the hospital again—"

Miss Henderson: "War we're going to have? Don't talk so fast, you will tire yourself so you will have other things besides Albert and James and Mr. Blossom to worry about. Tell me about it."

Mrs. Blossom: "You see, I have just finished readin' *Everyman At War*, and it got on my nerves. I have the blues, and I am not trying to hide it. It seems I haven't got over cryin' for lost relatives in the last one, and Mr. Blossom not bein' himself since he was gassed, and the boys . . ."

Miss Henderson: "I am glad you read the book, Mrs. Blossom, but instead of that giving you the blues, I hope it will start you to doing something to help us prevent another war."

Mrs. Blossom: "Miss Henderson, we can't feed our young ones now; we can't make the payments on our home; the boys must have training if they are ever going to amount to anything. I tell you John Blossom can never stand another war, he'd die before they got to the trenches." (*Becomes hysterical, gesticulating, crying softly.*)

Miss Henderson: "I know what it all means, my dear woman, and I hope that you will help others to see before it is too late. Don't I see hundreds of former soldiers, and their suffering families? Have you ever listened to me when I have asked you to join the groups of women who are helping to devise means and ways to prevent another war—(*Sighs*). I know it is well enough to spend time sewing and knitting for the soldiers when the war has begun, but the big thing is to prevent the need for the sewing and the knitting, by preventing war. War is glorious, until one is in it, or one becomes wounded or maimed, and the next war will be much more terrible than the last one."

Mrs. Blossom: "It will be more terrible? O my little Albert, don't let them do it. I must not let them take you to war. What can I do Miss Henderson? Tell me, so I can start at once. All the women in the neighborhood feel just as I do, and I know they will help, if we just knew what to do."

Miss Henderson: "Here is a card. Take it to your library, and they will give you a full set of pamphlets for you to read and use for discussions. The pamphlets will tell you how war is started, why it is started, and just what it does not accomplish in spite of all the promises and propaganda. There are directions on forming neighborhood groups to interest mothers, fathers, and young men in getting the real facts. Mrs. Blossom, if you teach your sons that war is wrong, and if all the other women do the same thing, there can't be a war. But—you must be willing to give time to get facts which will help you act against war. You must have other than personal reasons. I mean, you must know why war should not be continued."

Mrs. Blossom: "I will take the card to the library today, and get the books. We all have time enough for things that do not matter, surely we have time for something like this that does matter." (*Exits.*) Miss Henderson puts desk in order, and prepares to go out. Enter any additional talent you can enlist in your membership. (*Quartet, minstrels, or other entertainers*) Miss Henderson greets them, and says, "We plan to use this room for a meeting, but you can step out in front and have all the fun you like. (*Curtain falls back of the entertainers, which will give opportunity to change scene.*)

Scene II. Six months later. The living room of Mrs. Blossom, shabby, but clean and Mrs. Blossom is in the best of spirits, eager to talk. Miss Henderson has come to call and is seated near Mrs. Blossom.

Mrs. Blossom: "I never would have known you, Miss Henderson, and I am so ashamed. You know since John has a steady job, I have not

been to you for help at all, and now we are getting ready to move."

Miss Henderson: "Move?"

Mrs. Blossom: "Yes, we have taken a nice little house out a ways, better for the children and John wants a garden and a place for pets. You know he has always wanted them."

Miss Henderson: "I was at the library, and I thought I would come to see how you and your peace study group were getting on. Have you many members?"

Mrs. Blossom: "Peace study group? Members?" (*Making effort to understand.*) "O, Miss Henderson, I would not have known what you meant, if you had not said you were at the library. I went there with your card to get the books, and I met Mrs. Kelly, one of my neighbors, on the way home. We planned to read the books and form a club at once, but when I got home my sister and husband with their three children were here for a visit. He has been out of a job, poor soul, for months and they needed the change. Then Newton, that is my third boy, was hurt in an auto accident, and Albert and Carrie graduating this spring—I haven't had time to think about war. Now I am so happy that John has a steady job, and that we are going to have a nice home, I will be busy packing right after school closes, and the moving and settling will take a long time. I just think I better give you the books, Miss Henderson, so you can get someone else to read them and work for the peace plan." (*Rises to get books from small table*). "Really, our house is dark with this building next door going up." (*As she hands Miss Henderson the books*), she asks, "Do you suppose anything can be done to make the local school authorities hurry up with the new school so John and Millie won't have to go so far to school?"

Miss Henderson: "I don't know. Mrs. Blossom, but you might ask them, since you have a real interest in saving your young children the long tramp daily. I must be going now, and I hope you will like your new home."

The following paragraph should be flashed on as soon as Miss Henderson has said her good-byes to Mrs. Blossom. You can use a slide, or make a poster to be lowered in front of the curtain.

"So in the stress of daily life we leave the things that matter most to be decided for us by financiers and shareholders in armament firms."

If you have a printing press, or a first class duplicating machine, you might print this paragraph on small cards, neatly outlined, and give each person one as a book mark, and as a reminder of "Things that Matter."

END.

TWO MEN WENT UP TO THE TEMPLE TO PRAY.

By CHARLES HENRY SUTER, Ph. D.

Characters: A Pharisee. A Publican.

Scene 1. The scenery presenting the distant view of the city of Bethlehem stated in previous pageants of this series is used. Since there are no characters to appear in this scene, place the section of wall scenery some

paces in the front of the view and make an effective lighting arrangement of red, blue and white lights to represent sunrise. If the red and blue can be made to dissolve in to the strong white light for ultimate daylight, the scene should prove very impressive to the audience. It should bring a feeling of the spirit of worship to the audience as they look upon this scene and listen to

Reading: Luke 18:9 (*During change to next scene, Hymn "Holy, Holy, Holy, Lord God Almighty."*)

Scene 2. Scenery remains the same. The Pharisee gorgeously appareled steps from left and walks across by wall to the right disappearing behind scenery. The Publican not so well appareled comes from right and walks across the wall to left and disappears behind scenery. *Two Men Going Up To Temple.* Lights white representing daylight.

Reading: Luke 18:10 (*During change of scene, Hymn "Sweet Hour of Prayer."*)

Scene 3. City view should be draped and candelabras placed with several candles burning to represent interior of temple. Do not put altar or elaborate furnishing in this scene, since it should be very simple showing the characters rather than the place. *The Pharisee In The Temple.* He should stand as described in the Scripture stretching his hands upward towards heaven and should be turned facing towards the side. Do not have character facing the audience and act in a "Showing-off" attitude. While these men were pompous it was the usual practice for them in the temple. Lighting blue and red with candles also.

Reading: Luke 18:11-12. (*During change of scene, Hymn "More Love To Thee O Christ."*)

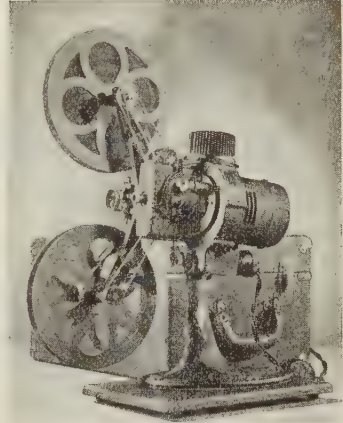
Scene 4. Scenery the same. Lights same as scene 3. *The Publican In The Temple.* This character should be modestly dressed, and should humbly kneel in contrast to the Pharisee. He should place his hands together in an attitude of supplication and bow his head over his prayerful hands.

Reading: Luke 18:13. (*During change of scene, Hymn "I Need Thee Every Hour."*)

Scene 5. Scenery returns to Bethlehem scene. Lights should be white, gradually fading to red and blue to represent sunset, and if possible have these sunset effects die out to darkness, leaving the whole platform and auditorium in darkness. *Two Men Returning To Their Homes.* The Pharisee should come from behind the scenery across by the wall and pass off to the exit he originally entered and have a stride and bearing of self-satisfaction. The publican should immediately after enter the opposite side of the scenery and pass by the wall to exit the side he originally entered. He should return slowly with hand to chin and other arm folded across breast supporting the hand as if in quiet meditation and satisfaction after leaving the temple. While this performance is enacted the reading should be given while the lights are being made to fade as suggested previously, or even if not diminished, all light should be turned out so that there may be a few moments of darkness for the audience. After which the minister should

(Continued on page 372)

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BOOK REVIEWS

I. J. SWANSON, D. D.

THE CHURCH AHEAD.

American Protestant Christianity, an Analysis and a Forecast. Edited by Charles E. Scofield, S. T. B. Macmillan. 400 pp. \$3.00.

This is a symposium on "The mission of the Christian Movement, The Message of the Gospel, and The method of organized Christianity." The contributors are outstanding men; some of them are brilliant; and most of them are M. E. leaders. This is a rich treasury of constructive Christian thinking on vital themes. Joseph M. M. Gray writes on "The Sacraments"; President Brown of Drew, on "Religious Education"; Lynn Harold Hough, on "Priest and Prophet"; Ralph E. Diffendorfer, on "The Christian Missionary Enterprise"; Raymond Calkins, on "Personal Religion"; Chester C. McCown, on "The Social Gospel"; Ben M. Cherrington, on "The New Internationalism"; Edwin Lewis, on "The Contemporary Note in Theology"; Chester W. Quimby, on "The Bible Today and Tomorrow"; W. H. Bernhardt, on "Jesus"; E. M. Conover, on "Building the House of God"; Edward L. Mills, on "Religious Journalism"; E. G. Cutshell, on "Types and Tendencies in Theological Education"; Mark A. Dawber, on "The Country Church in a Changing World"; and other men of note, on important topics of current interest to ministers, especially.

KARL BARTH AND CHRISTIAN UNITY.

The Influence of the Barthian Movement upon the Churches of the World. Adolph Keller, LL.D., Prof. of Contemporary Christianity, at the Universities of Zurich and Geneva. Macmillan. 320 pp. \$2.75.

Barth's teaching is spreading rapidly on the continent of Europe, in England, Scotland, America, and even in Japan. Dr. Keller raises the question whether or not there is in Barthianism a basis for Christian unity. Certainly no one is more in touch with the various Protestant churches in the countries named than Dr. Keller, and his judgment on this question carries weight. He is recognized as the great authority on the ecumenical movement throughout the world. Barth's teachings have enchained the interests of the Christian world. They bring to our bewildered age a way of escape from despair; but it is a way of illusion, to a great extent; to many, it is simply an "escape mechanism."

Keller gives a survey of Barthianism, as it affects Protestantism, Roman Catholicism, and the Greek Orthodox Church, and in its relation to Foreign missions. The battle fronts of Barthianism, he says, are, The conflict with the Church, The theological front, and The conflict with contemporary Science. Barthianism is a revival, in part, of Reformation teachings. It points out "the guilt of an entire period, the inner struggle of the present generation, the tragedy of the religious relationship in a world impoverished of God, and the cry to God out of deepest distress, the primitive Christian hope of judgment and redemption—all have received a new prophetic and eschatological expression." The rapid spread of Barthianism shows that it is acceptable to a multitude of Christians; they are ready to acknowledge their defeat and are ready to let the Sovereign God win over moral evil and spiritual disaster. Barthianism makes a strong appeal to defeatists in the Christian ranks. We believe every minister will wish to read and study this enlightening, significant and startling book.

THESE AMAZING MODERNS.

George Hamilton Combs, Minister of Country Club

Christian Church, Kansas City, Mo. The Bethany Press, St. Louis. 270 pp. \$1.50.

The author gave these fifteen popular lectures to his own congregation at church night dinner. They deal with modern writers, and show their special literary values, their philosophy of life, and the value or otherwise of their messages. They do not pretend to give technical literary criticism but they do show the writer's reflections on life and its meanings. They are brilliantly done. They sparkle with gems of wit and humor and insight. Dr. Combs is "human"; nothing that is human is alien to him. The writers discussed are Walt Whitman, H. L. Mencken, Sinclair Lewis, Dreiser and Cabell, H. G. Wells, Carl Sandburg, Aldous Huxley, Rudyard Kipling, Edna St. Vincent Millay, G. B. Shaw, Moore, Sygne, Yeats, and Eugene O'Neill.

THE FOUR GOSPELS A NEW TRANSLATION.

Charles Cutler Torrey, Prof. of Semitic Languages in Yale University. Harpers. 331 pp. \$3.00.

This new translation, from the Aramaic, is the outgrowth of an investigation, (begun by Dr. Torrey) nearly forty years ago, into the question of whether or not there were Gospels in Aramaic, antedating the Gospels in Greek. He now answers this question in the affirmative, and gives sound reasons for his conclusions. Aramaic was Jesus' native tongue. There are Aramaic phrases, such as "talitha cumi" and "Eloi, eloi, lama sabachthani" in the Greek text; they point to an Aramaic source of the Greek Gospels. Dr. Torrey has given many years of study to this question. He makes out a convincing case for the earliest Gospels having been written in Aramaic, and having been translated later into Greek. This new translation takes up 234 pages, about two thirds of the book. It is in simple and dignified English—not the 1934 English or American popular speech. It is in elevated and crystal-clear language, and is entirely suited for reading from the pulpit. Dr. Torrey gives also a scholarly and deeply interesting account of the origin of the Gospels; and adds forty-five pages of illuminating notes on the new readings. These are a great help to our understanding of the Gospels; in some cases they clear up puzzling passages in the translations from the Greek text, such as, for example, "Awake and pray not to fall in the test!" Matt. 26:41; "He withdrew privately to the open country belonging to Bethsaida," Luke 9:10; "Lead us not into temptation" in the Aramaic text is "and let us not yield to temptation"; Jesus' "anger," in the Aramaic is "deep distress of soul"; the commendation of the unrighteous steward in the Greek version is ironical in the Aramaic. The general reader, as well as ministers, will find in this new translation much light on a number of other puzzling passages in the English translations from the Greek.

THE EPISTLES OF PAUL TO THE COLOSSIANS AND TO PHILEMON, AN EXPOSITION.

Charles R. Erdman, Prof. of Practical Theology, Princeton Theological Seminary. The Westminster Press. 141 pp. \$1.00.

This is Dr. Erdman's thirteenth volume of N. T. expositions—eight on Paul's letters, four on the Gospels, and one on the Acts. All are of importance to ministers, both for their clear expositions and their practical and homiletic values. Dr. Erdman shows that Colossians deals with "the most profound of religious truths"; and that Philemon is "an object lesson in applied Christianity."

SPRING READING INDEX

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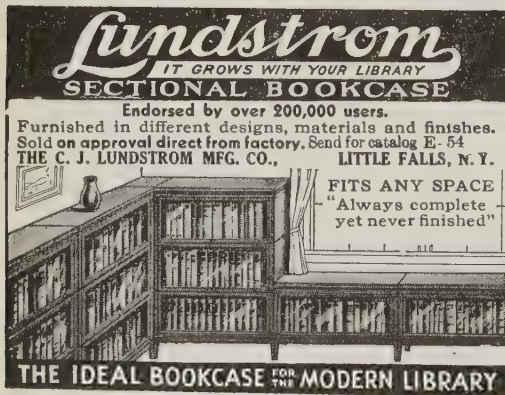
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THE MEANING OF EPHESIANS.

Edgar J. Goodspeed, University of Chicago University Press. 170 pp. \$2.00.

The author is a noted N. T. scholar. He here discusses the much disputed question of the authorship of Ephesians. Its earliest text bears no name of a church addressed; nor the name of its author; nor its date. Dr. Goodspeed regards Ephesians as addressed to all the churches. He surmises that some Christian who had found the book of Acts and had become enthused over its story of Paul, collected his letters and wrote "Ephesians" as an introduction to Paul's Epistles, as a whole. Goodspeed presents this theory so ably that it is likely to convince many. Though the theory is open to many objections, it deserves and no doubt will receive the close study of critical scholars in this field. In Part One, Goodspeed discusses the occasion and meaning of Ephesians; and in Part Two, compares the text of Ephesians with the admitted Pauline Epistles, and points out many parallels. He gives over eighty pages of these parallel texts. "The relation of Ephesians to the nine letters usually recognized as genuine writings of Paul is so extraordinary and significant," he says, "as to call for detailed exhibition in tabular form. Hardly a line of Ephesians is unaffected by those letters, in ideas if not in language, and every one of those letters has made some contributions to Ephesians. This cannot be accident."

THE NATURE OF RELIGION.

George Wobermin, Ph. D., University of Gottingen. Crowell. 379 pp. \$3.50.

Dr. Wobermin is one of the leading German teachers of religion. He is well known in the United States. In 1910 he was Nathaniel William Taylor lecturer at Yale University. He was a personal friend of the late William James, and translated his *Varieties of Religious Experience* into German. He has stood for Christian theism against Haeckel and his school and has opposed the "irrationalism" of Barth. Wobermin deals in this book with the psychology of religion and the psychological approach to theology. He treats first of the nature of religion without reference to the question of its truth; and then discusses the question of its truth in the light of the question of its nature. He is a follower of Schleiermacher, but amends and expands his religious teachings. He reinforces his conclusions as to the nature of religion from a wide study of primitive religions, such as Buddhism, Brahmanism, and many others. He subjects Christian Science, Theosophy, Barthianism crisis theology, and mysticism and pantheism, to keen analysis with devastating results to many of their teachings. His analysis of the illusionistic theories of religion, as profounded by Freud, Leuba, Natoro, and others, reveals their unsoundness. Wobermin warns Christians against Barthianism, which, he says, would separate the Christian religion from the other historical religions. He warns us also against the danger of overlooking the uniqueness of the Christian religion. This book makes notable contributions to the psychology, the history, and the philosophy of religion. It is a book to be carefully studied; it is hard reading; but rewarding, if you master its contents you will add greatly to your knowledge of the "nature of religion."

GOD AND THE ASTRONOMERS.

William Ralph Inge, Dean of St. Paul's, London. Longman's. 308 pp. \$4.00.

England's most famous Dean, (not by the way "gloomy," but wise and witty) here enters a new field, for him, namely, an inquiry into the effect of modern theories in astronomy and physics upon our ideas of God and man; especially the law of entropy, if it is claimed that it holds good of the entire physical universe. "In that case," Dean Inge says, "it points to a creation in time by some Power outside the degenerative process which science observes proceeding to an inevitable end. If God is conceived as a Being wholly immanent in the world, the acceptance of entropy as a universal law leaves

His origin inexplicable and His doom certain." He discusses the philosophical and religious implications of this theory. He holds that Christian theism does not stand or fall with the truth, or otherwise, of the passing of the material universe; but, on the other hand, he affirms that much of modern philosophy cannot be reconciled with belief in a perishing world. He points out that Christian theism has always contemplated the final dissolution of the material universe. "It is," he says, "modern pantheism and the myth of unending progress, and not Christianity, which are undermined by the degradation of energy." He admits a real difficulty in trying to locate heaven either in time or place. He holds, however, that the unseen spiritual world is a fact, which can only be pictured symbolically and poetically under the forms of time and place. The six lectures are captioned, respectively: The new Gotterdammerung, The problem of time, God in history, The world of value, God and the world, and The eternal world. An exceedingly able book, especially when one considers that the Dean makes no claim to being a specialist in astronomy and physics.

HUMANIZING RELIGION.

Charles Francis Potter, Found and Leader of the First Humanist Society of New York. Harpers. 265 pp. \$2.00.

The author is a scholar, and a man of noble spirit. In his youth he attended an orthodox church. In adult life, he became a liberal in religion. He was at one time a Unitarian minister, and later a Universalist. He is now a pronounced Humanist. He states five ways in which religion must change in order to become humanized: by (1) the substitution of discovery for revelation; (2) education for religion; (3) democracy for monarchy in religion; (4) free religious societies for churches; and (5) the supplanting of the supernatural for the natural. When these proposed changes are made, one may properly enquire where, and what, is the religion which was to be "humanized?" will it be religion in any sense at all? Dr. Potter discusses also humanizing education, economics, politics, music and art; personality in the making, man power versus machine power, the training of desire, the atmosphere of accomplishment, the undeveloped resources of personality; and the humanist attitude toward Jesus, and the humanist attitude toward death. As to the future, humanists of the Potter type are as agnostic on the question of the immortality of the individual after death as they are on the question of the existence of God.

THE SPADE AND THE BIBLE.

W. W. Prescott, M. A. Revell. 216 pp. \$2.00.

Prof. George McCready Price, in his introduction to this book, pays a high tribute to the author. He characterizes him as "a ripe scholar of unswerving faith in God." Prof. Price commends "The Spade and the Bible" as a needed general work on archaeology. "It surveys the entire field," he says, "and is expressly concerned to show how these discoveries have repeatedly vindicated those statements in the Bible which have been the chief points of attack by the destructive critics." The chapter headings are: The old faith and the new discoveries, The ancient texts, How some ancient languages were unlocked, The inspired record and heathen epics, The flood of Noah, vs. the flood of speculation, The tower of Babel, The Hittites assert themselves, Israel and the Exodus, Jehovah's emancipation proclamation, The Patriarchs real persons, Jacob and Joseph at Shechem, From Egypt to Kadesh-Barnea, Ancient Jericho testifies, Cites of Palestine, identified, The City of David, The fortunes of Judah and Israel, Nineveh falls and Babylon arises, Nebuchanezzar and Daniel, Voices from Egypt again, Cyrus and Belshazzar, Luke a reliable historian, The Lord Caesar and the Lord Christ, Light on N. T. words, and A review and an estimate of the testimony of archaeology. A book that will confirm one's faith in the reliability of the Bible.



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TWO MEN WENT UP

(Continued from page 367)

request the audience to bow in prayer and have a moment's silent prayer. This not only makes an effective ending to this presentation of the parable but it also allays criticism often leveled at pageantry when they speak of the lack of reverence in religious drama. It will be recalled that in one of the previous pageants in this series, mention was made of opening the pageants with prayer with all performers present with the minister before the curtain. This plan cannot be too strongly emphasized in order to offset the "stagey" effect apparent in pageantry, hence a change is suggested to have prayer at the close of this pageant in order to impress this particular phase of their performance.

Reading: Luke 18:14. (*For closing of service, Hymn "Day Is Dying In The West."*)

Hymns cited are but suggestions, and may be solos, anthems, or congregational as desired. Scriptures should be read slowly and dramatically, with organ or instrumental, preferably violin, accompaniment, if possible.

END.

CHURCH NIGHT

By the REV. SHIRLEY SWETNAM STILL

I. PARABLES OF GROWING THINGS

Decorate with plants, flowers, vines, etc. The parables should be told by boys and girls. Songs: "This Is My Father's World."

"There's Sunshine in My Soul."

The parable of seed in four kinds of soil—by a young person who has studied Matt. 13:3-9 and 18-23.

Songs, "Bringing in the Sheaves."

Parable of unconscious growth, told by one who has studied Mark 4:26-29.

Song, "We Sow the Fields and Scatter."

A prayer of thanksgiving for the protecting care of God.

The parable of the lost sheep. (Study Luke 15:3-7).

Solo, "The Ninety and Nine."

The parable of the wheat and tares. (Study Matt. 13:24-30 and 36-43).

Song, "Beulah Land."

Talk by an adult: Learning from Nature Today.

1. "The mantle of charity" from the ivy.

2. The necessity of cultivation for our virtues, from garden and field.

3. The resurrection, from bulb and flower.

Song, "Higher Ground."

Benediction.

Recessional, "America the Beautiful."

II. GOD'S GUIDANCE

Bible reading, God's promise of guidance to Abram, Gen. 12:1-7.

Song, "Guide Me, O Thou Great Jehovah."

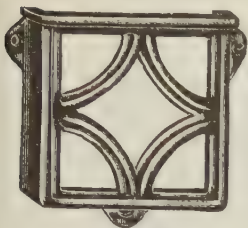
Bible reading, the guiding pillar of cloud and fire, Ex. 13:20-22.

Song, "He Leadeth Me."

A prayer for God's guidance.

Talk: The Necessity of God's Guidance.

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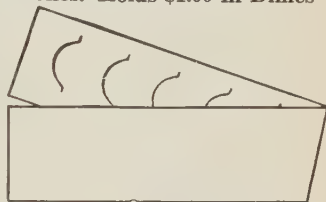
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1. Our ignorance of what is best.
 2. Our powerlessness to guide ourselves.
 3. Our inability to guide others.
- Song, "I Need Thee Every Hour."

Talk: Promises of God's Guidance.

1. Ps. 37:23.
2. Ps. 48:14.
3. Jno. 16:13.

Song, "All the Way My Saviour Leads Me."

Talk: "The Conditions of God's Guidance."

1. We must accept His leadership.
2. We must follow where He leads.
3. We must follow where He leads.

Songs: "Let Him Have His Way with Thee."

"I'll Go Where You Want Me to Go,
Dear Lord."

Benediction.

Recessional, "God Will Take Care of You."

III. THE MINISTRY OF PAIN

A prayer for the beginning of the meeting:

Dear Father-God, here have thy people gathered in thine house because we love thee and we long to feel thy presence. Upon every heart, dear Lord, and upon every face, we know that thou dost see the shadow of pain. Thou knowest the causes of these woes and of the unrest within every heart. Touch us, our Father, and if it can be wisest and best for us heal these hurts whether they be old hurts borne for years or new hurts which have just begun to be burdens upon us, by thy great power to help and comfort. If we have pain which we must continue to bear, do thou be with us to give us strength and courage. Help us to bear our burdens in the spirit of our Master. May our steadfastness and our patience commend Thee, our Source of help, to those who walk with us and know our struggles.

We offer prayer also for all those who everywhere lift burdened hearts to thee tonight. Bless and help and heal and strengthen them all, and may they be able to see the stars amid the gloom surrounding them. We ask these things in the name of the Man of Sorrows who walked in Gethsemane for us. Amen.

Song, "Does Jesus Care?"

Bible reading, Jno. 11:32-36.

Solo, "Beautiful Isle of Somewhere."

Talk The Kinds of Trouble.

1. Troubles due to lack of money.
2. Troubles due to sickness or death.
3. Troubles caused by sin.

4. The first of these troubles is easiest to bear.

Song, "Is There Any One Can Help Us?" also called "He's the One."

Talk: What Trouble Can Do for You.

1. It can make you bitter. Do not let your sadness create bitterness in your heart.
2. It can make you hopeless. Fight against this effect.
3. It can fit you to help others who are troubled.
4. It can draw you nearer to God.

Song, "No, Never Alone."

Bible readings without announcement:

1. Jno. 14:1-6.
2. Psalm 23.

Benediction.

Recessional, "I Have a Friend—You Ought to Know Him."



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... by Louise M. Oglevee

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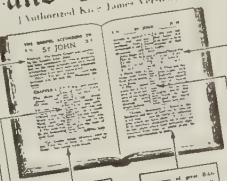
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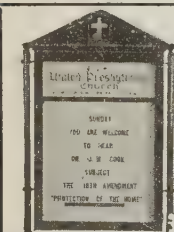
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IV. ANGELS

Let the music for this meeting be produced by stringed instruments. The steel guitar should be among the instruments used.

Song, "Holy, Holy, Holy."

Reading, "Angels, Sing His Triumph," by Phillips Brooks.

Bible reading, the young man whose eyes were opened, II Kings 6:15-17.

Song, "Coronation."

Talk, What We Know about Angels.

1. They are ministering spirits—they have tasks. Heb. 1:14.
2. They are sexless. Matt. 22:30.
3. Their home is in heaven with God. Mark 13:32.

Special music by stringed instruments, "Angel of Peace," by Oliver Wendell Holmes.

Talk: What Angels Did for Jesus.

1. They foretold His birth to Joseph and Mary. Matt. 1:20; Luke 1:30-31.
2. They proclaimed His birth. Luke 2:10-14.
3. They fed Him after the temptation. Mark 1:12-13.
4. Ministered to Him in Gethsemane. Luke 22:43.
5. Announced His resurrection. Mark 16:5-6.
6. Foretold His coming again. Act 1:9-11.

Song, "Crown Him with Many Crowns."

Talk: "What Angels Do for Us."

1. They protect children. Matt. 18:10.
2. Witness and encourage Christians. Heb. 1:14; Heb. 12:1.
3. They will come for us with Christ at His second coming. Matt. 16:27.

Prayer.

Song, "Jerusalem the Golden."

Benediction.

Recessional, "Angels from the Realms of Glory."

V. NIGHT SCENES FROM THE BIBLE

The lights in the room should be made quite dim. If the climate and the weather permit, the meeting should be held out-of-doors. If it must be indoors, the use of any decorations suggesting night will be truly effective. The stories in the meeting should be told by adults.

Song, "Day Is Dying in the West."

Prayer.

Story, "The Creation of Night." (These stories are to be told, not read, with the single exception of the story of Christ's birth. References for study are given.) Gen. 1:3-5.

Quartette: "Now the Day Is Over."

Story, "Jacob's Night with God," Gen. 28:10-18.

Song, "Nearer, My God to Thee."

Story, "The Night When God's Hand Appeared," Dan. 5:1-30.

Song, "At the Feast of Belshazzar." (Solo by a man).

Reading, the night of the Lord's Birth, Luke 2:7-16.

Instrumental selection, "Silent Night."

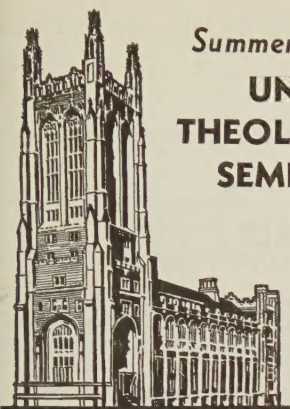
Story, "Christ Walking the Water at Night," Matt. 14:23-27.

Song, "Master, the Tempest Is Raging."

Story, "The Institution of the Supper," I Cor. 11:23-26.

Solo, one stanza only, "That Dreadful Night before His Death."

Story, "Gethsemane," Mark 14:29-42.



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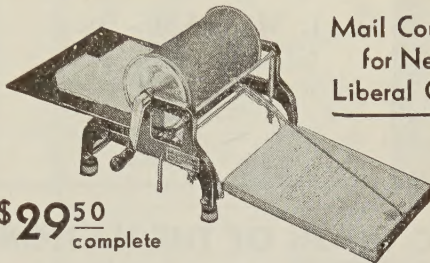
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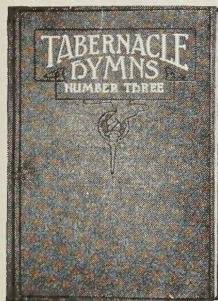
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Story, "The Night of Resurrection," Luke 24:13-31.

Song, "Abide with Me."

Benediction.

Recessional, "My Faith Looks Up to Thee."

THE ESSENTIALS

(Continued from page 342)

thy heart and mind and soul and strength"; and fellowship with Christ can alone teach us how. We have substituted all manner of things for the one thing.

The church's one foundation
Is Jesus Christ her lord.

Essential Verities In Action

It is well to keep to the main track, however. It is well for the church and ministry to cry aloud the chief need, the ever elemental need in this day of failings and yearnings and restlessness. What is this need? It is the need for the more effective emphasis of the essential verities of the Christian faith.

For Christian people the central verity is "the truth as it is in Jesus"; not the truth about Jesus, but the truth that is Jesus. When Christ is thus enthroned as Redeemer and King his Holy Word becomes final and authoritative. The outer witness of the Word agrees with the inner witness of the Spirit. So the other essential elements of the gospel become clear and ever clearer.

The first is righteousness. There is an everlasting distinction between right and wrong. God is forever on the side of right. His will is a righteous will. Our wills are contrary. The next is sin. This is the obverse of righteousness. It is a violation of righteousness. The third element is repentance. It may be defined as the breaking-up of willfulness, the profound acknowledgment that God's will is right while ours has been mischievous.

The fourth element is faith. It expresses the free acceptance of God's will as holy purpose made known in and through Jesus Christ. It is the confidence that God is willing to do great things through us, the conviction that He is able by His Spirit to create a new world and to use us as His instruments. Then, service. This is faith in action. It is a transforming energy, working miracles in the name of Christ. The sixth and last element is sacrifice. This is service glorified. It is the veritable blood-atonement operating in the individual life. It is the supreme dedication.

These are the essential verities in the evangelical message, the faithful and untiring proclamation of which by the church will bring the solution of every problem, the conquest of every evil, the healing of every wound, the saving of every soul, the establishment of the Kingdom of God among men.

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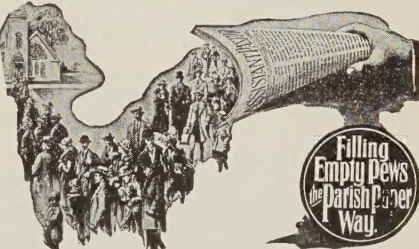
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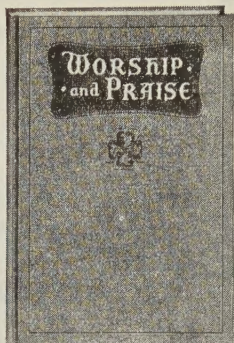
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